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"LIBERTY, HOLINESS, LOVE."

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For the Register.

THE KINGDOM OF GOD.

This designation, or one of equivalent import, frequently occurs in the New Testament. Different interpretations have, evidently, been attached to it. We propose in this paper, to institute some inquiry respecting them.

I. What opinion did the Jews entertain of the 'Kingdom of God?'

II. What views did the Apostles of Christ and the primitive Christians entertain of this kingdom?

III. What views did the Lord Jesus Christ teach in regard to it?

The origin of the appellation, 'Kingdom of God,' 'Kingdom of Heaven,' and 'The Son of Man coming in His kingdom,' may, doubtless, be found in Dan. vii. 13, 14, 'And I saw one, like the Son of Man, come with the clouds of heaven, and he came to the Ancient of days, and there was given him a kingdom that all people and nations should serve Him: His dominion, an everlasting dominion: His kingdom that which shall not be destroyed.' 'The saints of the Most High shall take the kingdom and possess it forever; even forever and ever.'

The prophet, in vision, saw the symbols of four great successive monarchies, which are described as bearing rule over all the earth. The fifth was to be the kingdom of the saints; the empire of the Son of Man. It was vastly to exceed all the kingdoms which had previously existed. It should give place to no successor, but be perpetual, everlasting, endure forever. The Jews interpreted this prediction as applicable to themselves. It was the prince of their nation who should 'be exalted, and extolled, and be very high.' In his reign all the glorious predictions of the prophets should be fulfilled. 'In his days shall the righteous flourish and abundance of peace as long as the moon shall endure.' 'All nations shall serve him; and all kings fall down before him.' He was to possess the forces of the Gentiles, and the wealth of the whole world. Such was the Jewish exegesis; such their expectation of the Messiah and his reign. And while subjected to the yoke of Roman bondage, they waited with intense impatience, for the deliverance and exaltation of their own nation.—The Romans possessed the fourth monarchy; the fifth would be inherited by the children of Abraham. Thus they waited long for the redemption of Israel. Nor even to the present day, after manifold, most grievous and age-enduring disappointments, have they given up their hope. They still retain and cherish the belief, that Shiloh will come, and to him the people be gathered.

And similar to these were the views of the Apostles and primitive Christians. They accepted Jesus of Nazareth as their promised Messiah, and believed that he, though now obscure and destitute, would soon rise to power, dominion and glory. They believed that they themselves should share with him, in his glorification. And they were curious to know beforehand, 'who should be greatest in the kingdom of heaven.' Which of themselves it should be? When Jesus predicted his own death they were astonished, and could not understand him.—When they saw him condemned, crucified, and dead, their expectations were baffled; their hearts sunk within them. His resurrection revived their hope. But it did not essentially change the character of their views of his kingdom. 'Wilt thou,' asked they, 'now restore the kingdom to Israel?' 'Will you immediately put yourself at the head of the nation, and exalt its dominion in righteousness, over all the earth?' He instructed them not to indulge an impertinent curiosity; and led them out as far as Bethany, where, while speaking to them, he was gradually elevated in the air, until a cloud received him out of their sight. Immediately two strangers appeared among them, who said, 'Ye men of Israel; this same Jesus shall again come in like manner as ye have seen him go up into heaven.' This declaration the Apostles accepted in its literal import. They expected the personal, visible return-advent of their Lord. And they looked for the speedy fulfilment of this important prediction. It was their habit to speak of the return-advent of Jesus as an event soon to be accomplished. 'The Lord is at hand.'—'The Judge standeth at the door.' 'He that shall come, will come, and will not tarry.'—And when the Lord should come, occurrences of the most stupendous magnitude would transpire; the dead in Christ, Christians who had died, would be raised to life. Those Christians then alive, would be changed from 'mortal to immortality.' The wicked would be 'consumed,' 'punished with an everlasting destruction from the presence of the Lord.' The earth, and the things therein, would be burned up. But from its ashes would be produced the renovated heavens and earth, in which the righteous should dwell; which the meek should inherit; which the saints of the Most High should possess and hold as a glorious possession forever; 'even forever and ever.'

That the apostles did entertain these views is a fact written in plain letters on the very face of the New Testament. The difference between them and their brethren, the Jews, consisted, chiefly, in this; the former believed that the advent of the kingdom of God would be ushered in by the event of the resurrection, and be a state of incorruption; but the latter looked for it without being attended with such an introduction and character. Both parties believed it to be the kingdom, foretold by the prophet Daniel, and magnificently described in the Psalms and Prophecies of the Old Testament: and that in greatness and splendor, and glory, it would incomparably surpass all precedent; all example.

We are now to inquire what views of the kingdom of God, we are authorised, by the instructions of Christ, and by the events of divine providence, to entertain. We must, certainly, interpret the prophetic declarations of the Lord Jesus, by the events in which only they could be fulfilled. In all the descriptions and annunciations which he uttered on the subject of the coming and kingdom of the Son of Man, he gave no intimation of the resurrection as being one of its phenomena. In the parable of the sheep and the goats, the event of a physical resurrection is not recognised. He never said that he should raise the dead when he should come in his kingdom. And though he did say, that the sun should be darkened, and the stars, fall from heaven, and the powers of the heavens be shaken, yet he evidently employed these expressions, as the prophets had employed them in a metaphorical import. But the apostles, employed them in a literal sense. This manifestly is the fact in respect to the passages in the epistles of Paul to the Thessalonians; and in those of Peter and Jude. 'The end of all things is at hand.' The consummation of all earthly things. This was their belief. But the event has not justified it. And did the language of our Lord Jesus Christ? He had said that he should come in glory, with all the angels of God, and sit upon the throne of his glory, and be the judge of all nations. And he had said that his kingdom would speedily come. But in what manner has the Lord Jesus Christ become the Judge of the nations of the earth? He certainly has erected a kingdom in the world. It is now a far more magnificent kingdom than any other which ever existed among men. And it is, manifestly, as yet only in its incipient state. And what is the character of this kingdom? Is it a monarchy; a hierarchy; an organization? Has the event of the physical resurrection been, as to time, the point of the separation between the fourth and fifth universal kingdom? Certainly not. 'My kingdom is not of this world.' 'The kingdom of heaven is within you.' 'The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost.' God governs men, in this kingdom through the medium of that law of grace and truth which he has given them, by the ministry of his Son Jesus Christ. Just so far as this law becomes effective in the hearts of men, they become members of this kingdom, and are saved from their sins. And there is salvation in no other way. No other name, given under heaven among men, whereby they can be saved. The kingdom is individual. It is in every person who possesses a Christian heart. It advances just as fast as men become true Christians. It 'cometh not by observation.' It has no distinctive external character. The pure in heart are its members, whether they be Catholics, or Episcopists, or Methodists, or Calvinists, or Universalists, or Quakers, or Unitarians. 'For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith working by love.' 'If ye be of faith, then are ye Abraham's seed, and heirs according to the promise.' S. F.

For the Register.

SHORT SERMON. NO. V.

'I have given you an example.' St. John xiii. 15.

Well did it become the Teacher from heaven, to give to the world, not only perfect precepts, but a perfect pattern and example of all he taught. This was required by the imperfection of those he came to teach and save, and by the sublimity, newness and spirituality of his religion; that they might see and feel its absolute perfection and practicability, and be impressed with its vast superiority over all other religions. Such were his relations to the Almighty, as to render his examples most authoritative upon the conscience; and such his relation to men, as to make them most impressive upon the feelings. How much more exciting are true piety, zeal and benevolence, when beheld in actual life, than when seen in the most perfect written codes! With these few remarks, my brethren, introductory to our subject, let me hold up to you the examples of our Lord, and urge upon you the solemn duty of imitating them.

First, his examples. He, whose field of labor was the world, whose dominion was the universe, well knowing that 'examples teach where principles fail;' gave us the all beautiful example of universal holiness. *He was without sin. No guile was in his mouth. It was his meat and drink to do the will of God, and to finish his work. To man he did no evil, but the greatest good; as his life and works do show.* To the sublimest lessons of wisdom—a perfect knowledge of the divine perfections—to an utterance superhuman,—he also added the most beautiful examples of deep piety. *He spent whole nights in prayer—communed with the Father, who was ever with him—gave constant thanks for his own daily bread; for that he ministered to the multitudes; and for the gift of his gospel to babes. I know that thou always hearest me. There is none good but one, that is God. Not my will but thine be done. I have glorified thy name upon the earth.* He, who knew what was in man—his depravity and wickedness—his perverted, but noble, nature and faculties to repent, believe, love and serve God, exhibited an example of most wonderful love to the human race. *I am not come to destroy men's lives, but to save them. I am come to seek and to save that which was lost. The good shepherd giveth his life for the sheep. Come unto me all ye that labor and are heavy laden, and I will give you rest. He went about doing good, and healing all manner of disease among the people. Father, forgive them, for they know not what they do.* 'Was ever love like this!' He, who could at pleasure call from heaven more than twelve legions of angels, for his own defence or the destruction of his enemies, nevertheless, did set us a most admirable example of patience—patience with friends, who were slow of heart to believe—went back and walked no more with him; with enemies, who calumniated, reviled and persecuted him; with a chosen disciple, who shamelessly betrayed him. Not one impatient or unsubmissive word escaped his lips in the deep agonies of the garden, or in the more awful sufferings of the cross! Though our Lord would not suffer one jot or tittle of the law to fail, or give up the slightest particle of truth; yet he gave to the world an illustrious example of liberality and charity, in that he habitually attended the synagogue and temple worship of the Jews: although in that worship he saw much of corruption, hypocrisy, and superstition to condemn, and other things to approve. Though Christ was above all kings, priests and rulers on earth; yet he gave his high example of respect for their legitimate authority and right to rule, as God's ministers to us for good. This he did, when he wrought a miracle to enable himself and his servant Peter to pay the tribute money to the king—when he sent the cured lepers to the priest, the appointed judge of such healing—and when he submitted to be judged at Pilate's judgment seat. He virtually sustained the right of personal self defence against individual or riotous assault, by his example; when, by miraculous power, he prevented the enraged multitude from destroying, and the band of soldiers from taking him, before the time: but at the same time, he enjoined upon his followers nonresistance to personal injuries, not deadly, saying, 'turn the other cheek also.' He also sanctioned the right of property and its division, by refusing to be a 'divider,'—an officer of government—as it did not belong to him. By being subject to his parents, making kind provision for his mother, and praying upon the cross, Jesus gave striking and affecting examples of obedience to parents, care for the aged, and forgiveness to enemies; and by feeding the multitudes, and washing his disciples' feet, he gave splendid examples of a broad cast sympathy in human sufferings, and of a kind and generous hospitality to friends. My beloved brethren, these are but a few of the many and perfect examples of our blessed Savior, left for our humble imitation; wherein the divine perfections are brought nigh to us, and perfect religion in all its loveliness set before us in actual life.

Second, I would now urge upon your attention the humble yet noble attempt to imitate, to the full extent of your power, these excellent examples of our Lord; that so you 'may walk in his steps' who has led the way to heaven. For this cause were they given you; that you should so walk as he walked; that you should be the friends of God and men; that you should be useful in life, and happy in death and eternity; and that your memory on the earth should be blessed forever. Again, this imitation is your 'reasonable service,' due to your Heavenly Father, your Blessed Savior, and to your fellow men. It will give assurance to your selves and others, that yours is the true faith—the true religion—which is to overspread the earth. It will 'stop the mouths of gainsayers,' and settle controversies; suppress bigotry, and fanaticism; and banish also superstition, intemperance and oppression from the earth, thus making you the distinguished benefactors of the world—the true followers of the Lamb. Beloved friends, knowing these things, happy are ye if ye do them.

Country Preacher.

MARTIAL PRIDE.

Messrs. Editors,—I have read with much gratification your remarks on 'the late disaster at Washington.' As you say, 'it becomes us to make a religious use of the impressions which such a calamity excites,' and this you have done faithfully if not fully. It has pleased me also to perceive that the religious papers in general have availed themselves of this event, and the general sympathy it has called forth, to impress the public mind with the Gospel principles of peace and love, so habitually disregarded in the measures of government, and especially in such armaments as that in which this fatal accident occurred. It is not my purpose to repeat any of the reflections your's and other journals have so well made on this event, which have been perhaps sufficiently enforced; but wishing that every useful improvement may be made of this disaster before the general impression of it has subsided, I would offer a view of it which seems to me to be highly important and to have been overlooked.

This view is not indeed peculiarly applicable to the circumstances of the Princeton affair, but may be taken of all other military celebrations; that event is used, only as commanding attention to it. It is simply the heartless, joyous exultation with which such preparations are celebrated by all conditions and classes of people, whenever they exhibit marks of superior power; although it cannot but be known that every effective exertion of such power must be attended with the destruction of our fellow-men, and the extension of inconceivable misery and desolation. Before the explosion occurred the Princeton was a scene of gay hilarity; all ages and both sexes participated in it. Statesmen, venerated for experience and philanthropy, saw nothing in that ship and her armament pernicious to this country or the world; and tender young ladies alive to every impression of benevolence, and whose eyes would moisten at every vision of human suffering, beheld with calm satisfaction those enormous guns, whose only possible use was to spread destruction and woe. But there was more than indifference; there was joy and triumph; the splendid decoration, the dancing step; the vaunting toasts and speeches announced them, and these toasts and speeches implied and almost avowed a pride in national supremacy to be gained by destruction of enemies.

When the shattered ordnance returned to our own rulers the fate they had prepared for others, the scene and the spirit was changed; sorrows succeeded hilarity; and humiliation, triumph. To the blinded eye of the world this change was calamitous—a change from good to evil. Was it so to the watchful eyes of the celestial host? Should it be so to those of benevolent men opened by Christianity? Before, there was defined exultation in national power and the perfection of skill, careless of the misery they were designed to produce. After these was compassion and sorrow, humiliation and love. At first the demon of war reigned over the proud ship, receiving the incense of the sounding cannon, the exciting laugh, and the bombastic toasts, and looking forward with unsated thirst for human blood. The blast of the exploding gun drove him from his throne; and the mildness of peace spread her healing wings, dripping with tears of affection over the scene. What purified spirit, what Christian philanthropist, would not feel more at home under the last reign, than under the first?

I do not say that, all circumstances considered, the accident aboard the Princeton was not a calamity, it *was* a dreadful, sore calamity; but it is because it was so, that I would call attention to the same calamity, a thousand fold multiplied, which such armaments are designed to produce, and which, instead of being felt as this was, are utterly disregarded, nay, even anticipated with exultation. I know it is alleged that there is no malignity in this; that death and destruction are not desired; or desired only as the infliction of an evil to prevent greater evils; that it is necessity only which justifies this cruel prevention of expected aggression, or maintenance of violated right. I do not intend to examine the stale and fully refuted position, that preparations for war are necessary to ensure peace or maintain justice. Let it be that war is averted by such means; still it is averted at the cost of enormous expense, impoverishing the poor;—at the cost of irresistible tyranny and deep corruption;—at the cost of the violation of the plainest principles of the Gospel, and of the wide diffusion of the martial passions, the deadliest poison of the soul. And should war notwithstanding come, as with such provocation it probably would, this preparation is a pledge to meet it, and it must be met with slaughter and devastation and disease and crime and misery.

Now in what spirit should this necessary, but calamitous protection be instituted? With solemn, reluctant resolution, or with careless, defying exultation? We give not the smile of pleasure when a limb is amputated to preserve life; nor do we rejoice over the prostrate dwelling, torn down to preserve a street from conflagration; the halter is not applied with laughter to the throat of the criminal, whose life is forfeited to the safety of the community. For so dreadful a system of protection as the military one then, we should clothe our soldiers in sable, muffle our drums, and hang our flags half-mast over our forts; we should strive to evince to the world that it is stern necessity, and that only, which compels us reluctantly to assume this ruthless instrument of preservation.

Far different is our conduct when preparations for war are instituted or exhibited. The long and gorgeous military array, the din of martial music, the roar of artillery-salutes, and the inflated toasts of the festive board, all give the lie to the hackneyed allegation that this preparation is made from necessity, and as a means of averting war. Pride plainly sits enthroned over this exhibition. Every soldier, every citizen, takes pride in the strength of his country thus manifested before him; he triumphs in the idea of the invincibility of this decorated host, and secret wishes are cherished in a thousand breasts that it may have an opportunity to establish its glory in the blood of myriads of its foes. I do not impute these wishes to the religious and benevolent; I do not say they are formed with deliberate malignity in any mind; they are the unconscious, but almost necessary result of the combined fascinations of classical education, revolutionary history, and the splendid scenes before them, and are the real source of military equipment. I fling to the winds as fictitious, though sincere, the idle pretence that these armaments are for the preservation of peace.

The heartless complacency with which military preparations are regarded, in full view of the enormous evils with which they are attended, can only be accounted for by the martial spirit, which they contribute to engender; and nothing can be imagined more contrary to Christianity than this spirit; one teaches revenge where the other commands forgiveness; one opposes pride to the humility enjoined by the other; the hatred fostered by one contrasts with the love taught by the other; one is sustained by orders and prerogatives, the other abolishes all but moral distinctions; one opens the door to universal freedom, the other leads to the most rigid despotism; one selfishly concentrates regards on province or country, the other embraces all mankind; one requires purity, innocence and fidelity, the other, unlike charity—promotes, but covers not, a multitude of sins. One rests its faith on God, and relies on his protection, the other derides that protection and confides only in the arm of flesh. Christianity and the martial spirit cannot exist together; nor can ever true Christianity be formed even in nominally Christian countries till the martial spirit be eradicated. It is therefore the greatest moral evil which can exist; and all the protection given by military preparations, even if truly given, which is denied, is purchased at far too dear a cost. If a spirit is fostered by them, which embraces all the vile passions of an infernal world, and sinks a Christian community into all the delusions and vices of heathenism; and if this condition of safety must be imposed on us, let us take it mournfully and not with levity and exultation.

But our Divine Master has imposed no such hard condition upon us under his government; safety and quiet are not to be sought by a flagrant violation of his laws. His wisdom, deeper and farther reaching than man's, has proposed the path of forbearance and benevolence as the path of security,—let us have faith in him, bury our death-dealing guns in the ocean, and throw open the wide arms of love to conquer hostility; and fear not but that our obedience will be crowned with honor and peace.

J. P. B.

PAUL COFFIN.

Paul Coffin, D. D., was born at Newbury, in the county of Essex, Province of Massachusetts Bay, in the year 1738. His ancestors were from Devonshire, England, and arrived at Newbury in 1642. He was educated at Harvard University, and graduated in the glorious year 1759, as he often said, in allusion to the conquest of Quebec that year, by Wolfe. When he left the University he was distinguished for his literary acquirements and correct deportment.

During the year 1759 and '60, he taught schools in the towns of Kingston N. H., and Wells and Biddeford, Maine; where he became acquainted with the Rev. Messrs. Secomb, Little and Morrell, all of whom he ever spoke with affection and respect, especially, the two latter, who were his neighbors, in the Ministry in after life. Early in the year 1761, he commenced preaching at Narragansett No. 1., now Buxton, Maine. This town with six others, was granted to those individuals who overcame the Indian King Philip, in the year 1675. The proprietors of the township, and not the settlers, remunerated him for his services, and continued so to do for eleven years after he was ordained as the religious teacher of the place. This was done by the proprietors, not only for the sake of affording religious instruction to the settlers, who were few in number and unable to supply themselves, but also to enhance the value of their lands, by inducing settlers to move on them. In March 1763, he was ordained the pastor of the Congregational Church and Society in that place, then a wilderness.

This year was long remembered for the great quantity of snow which fell and continued late on the ground, which nearly obstructed all travel between Buxton and Portland. On the day previous to the ordination, the Rev. Messrs. Little and Hemmenway of Wells, with their delegates, and other gentlemen, commenced their march on snow shoes, west of the usually travelled road, through the present town of Lyman and Hollis, a distance of less than twenty miles, but mistaking their way, they struck the Saco above the settlement in Buxton, and remained in the woods and snow one night, suffering from cold, hunger, and want of sleep but reached the settlement the next day in season to complete the ordination services, having been joined by the Rev. Messrs. Morrell and Fairfield, of Biddeford and Saco with their delegates.

Thus was settled for life a young man, born and educated in polished and literary society, in the woods, with less than thirty families in the town, most of whom were covered from the inclemency of the weather by log houses, without a single educated parishoner. An affectionate brother and class-mate, present on the occasion, once said, 'I pitied brother Paul, whose education and social qualities fitted him to enjoy, if not to adorn the most cultivated and polished society, that he should have his lot cast in that then forbidding field of labor, for I knew that he would have given all that he then had or ever expected of this world's goods, to have avoided it, but the settlers were unanimous for him to remain with them, as were the proprietors that he should remain, and the path of duty appeared plain, which, however rugged, he never refused to enter,' for said he, 'brother Paul was a conscientious man.'

His situation was soon improved, for within a year he married Mary the daughter of Nathaniel Gorham of Charlestown, who with the common school education usually received by females in that day, was a woman of good sense, and early and constant piety. By her, his only wife, he had fourteen children, eleven of whom grew to man's estate. She died in 1803. Her influence in the Parish and town was great, and her husband always considered it a special favor and blessing to him, that she fully approved of all his public ministerial labors. Being a frontier minister he was frequently requested by people in other and distant settlements, to visit them officially, which he never refused. One instance among many will be mentioned. Soon after his ordination, the towns of Fryeburg and Brownfield, at the head of the Saco, were granted to Col. Frye and Captain Brown, in consideration of their services during the French war, then recently closed, and they had commenced settlements. These towns or plantations as then travelled, were fifty miles from him: yet at their request, he twice visited them before they had a religious teacher settled among them. Two days were occupied in this journey, so that one night was spent in the woods. Of these services he never spoke as more than a duty which fairly fell to his lot. His next journies to this country were peculiarly pleasant and gratifying to him, for he was called to assist at the ordinations of the Rev. William Fessenden of Fryeburg, and the Rev. Dr. Nathaniel Porter of Conway; both of whom proved to be able and faithful ministers of Christ, and to him, for many years, most affectionate brothers.

In the year 1774 his contract with the proprietors ended, and he was left with his congregation, the settlers, who had become incorporated into a town by its present name. They were sufficiently numerous to need him, but wanted the ability to support him. At this time, with a numerous young family, at the commencement of the revolutionary war, his situation as a man and christian minister, was trying and embarrassing in the extreme. But at their second unanimous request, he consented to remain with them, on a reduced salary. His people did what they could for him during this war, by clearing and cultivating a large and valuable tract of land, which he received as the first minister and by inheritance. He once told the writer, that during this eight years war, he did not receive twenty dollars in specie for his services; the residue was received in the labor of his parishioners, and the paper currency of the day, which was of little value. In the war of Independence, he was a Whig, but not what was called *a high son of liberty*, and was opposed to war 'till our citizen soldiers were wantonly killed at Lexington, when he joined his countrymen, with firmness, but with grief; for no man more frequently spoke of and felt the inconsistency and incongruity of deliberate murder and bloodshed with the christian character than he did, and all the pomp and parade of war did not cover this sin, in his mind. In the year 1792, he was invited to succeed the learned and distinguished Dr. John Tucker, of Newbury, his native parish. His parishoners, a third time, expressed their wishes for his continuance with them, by their votes, and adding to his salary, which being taken into consideration, he concluded to spend his days with them, although to him, no invitation could have been more gratifying. He performed all the duties incumbent on his office, from 1761 to 1817, when his people obtained assistance for him, and the same year this assistant was ordained his colleague. He did not fully approve of this proceeding, but at the solicitation of some of his most confidential parishioners and his own children, he acquiesced. His children had the same opinion of the doctrines and qualifications of this assistant that he had, but were induced to urge his ordination from the anxiety they felt for their aged parent, and from the conviction that the time had fully come when he should be relieved from his ministerial labors, and that at that time it was not practicable to obtain a more suitable person for a colleague. They were not congenial spirits; but lived together in the ministry four years, on good terms; for no man could differ with Dr. Coffin in anger.

In June, 1821, after a short illness, he departed this life. When informed, by his physician, that a few minutes would carry him to another world, he replied, 'I did not think I was going so soon; but I believe I have that faith which will carry me to Abraham's bosom;' and immediately passed to a future life. Dr. Coffin, in his person, was of full middling size, erect, and perfectly well formed; his countenance was rather of the Roman cast, expressive of intelligence and benignity. He was exact and punctual in all his transactions with his fellow-men, considering it immoral to enter into any contract which he was unable to fulfil with exactness.

He never appeared to feel that he had a personal enemy, conscious of his own good will to his fellow-men. He was considered, in his religious views and opinions, a moderate Calvinist, which was nothing more or less, as was then understood, than an Arminian; but he called no man master; for, from a retentive memory and long and faithful study of the Scriptures, his *only* guide, the whole field of theology appeared to be all his own; and his brethren in the ministry often said they were always edified and instructed by his *conversation*, for verbal controversy and *disputation* he avoided as worse than useless. He has been known to say that Watts and Doddridge were *about* right.

No man more fully repudiated Calvinism, not that he often or ever discussed these opinions in the pulpit, for he considered the life and teachings of Jesus too simple and pure, too sublime and life-giving, to be exchanged for anything of mere human invention. A brother clergyman, who knew him well, once said of him, 'I never knew a man repel these doctrines more fully; and he appeared to shudder at what he considered the legitimate consequences of Calvinism.' Once, on inquiry, he stated to the writer his religious views and opinions, and the progress of change which was supposed to have taken place in them.

'My parents and all my connections were Calvinists, as was then the order of the day. I, as a matter of course, and without a particular examination of the Scriptures, was considered, and believed myself to have been a Calvinist when set apart for the ministry. But, in a short time after my ordination, on a more full and critical examination, I could not reconcile Calvin's Institutes with the Scriptures. I determined, at once, to let this change be made known, considering it dishonest to remain silent. At this time, Drs. Tucker of Newbury, Webster of Salisbury, and Balch of Bradford, were held to be the ringleaders of heresy, as all Arminians were then considered. The first person to whom I communicated my change of views, if change it might be called, was the venerable Dr. Webster. From this time, (about 1768,) I was denounced as a heretic, and considered myself most fortunate that my moral character has never been directly aspersed by these self-styled orthodox men, who never appear deficient in self-complacency and modest assurance.'

Dr. Coffin was a learned man, and able to read the Scriptures in the Latin, Greek, and Hebrew languages, to which he added a knowledge of the French, which he wrote and read with ease, but in conversation it was seen he was imperfect in pronunciation. He was a student through life.

He wrote all his manuscript sermons, about fifteen hundred, with great accuracy and neatness. As a preacher, he was argumentative, accompanied with an earnestness and emphasis of manner, which attracted and kept the attention of his hearers to the end of his discourse; and he never gave them what cost him nothing, but every sermon was written after the subject matter of it had been fully considered. With the most enlightened part of the community, as a preacher and a gentleman, he was not only acceptable, but sought after and admired. No one in his vicinity, during his whole ministry, was more so. His cotemporaries in civil life, the Wingates, Pickerings, Pickmans, Parsons, Bradburys, Sewalls, Wells, Gorhams, and Longfellows, sought his society, for they felt themselves refreshed by it, and his presence checked no decent joy. His most intimate acquaintance among the clergy were those who stood high for their learning and piety; such as Tucker, Webster, Balch, Symmes, Little, Hemmenway, Moody, Haven, Fairfield, Deane, Porter, Fessenden, and Belknap.

Somewhat previous to the year 1800, he was easy in his worldly affairs, and perfectly satisfied on that head, so that when a colleague was settled with him, in 1817, he released his salary to his parish, without their request, and, at his death, was wealthy for a clergyman. He measured men's minds with precision, and entered into their motives as one acquainted with the world. He was distinguished for hospitality, and loved society, though his habits and situation did not allow him to enter it extensively; but he received his friends and brethren cordially, and conversed as one happy to see them, both to entertain them and refresh and invigorate himself. Often has the writer witnessed this, particularly in the company of the late worthy Rev. William Fessenden, whose business, at one period of his life, led him ofen to spend the night with him. Between them there appeared no disguise or concealment, and when they gave each other their hands, their hearts went with them and not a doubt exists in the minds of those who knew them, that they have long since been one with Christ their elder brother. The writer knew them both personally, and at different periods was a constant hearer of both; and, St. Paul being judge, they both delivered the whole Council of God, and kept back nothing that was profitable, for faith in Jesus Christ and repentance toward God was their constant theme. And in every instance through life, when he has turned aside from their example and precepts, occasion for repentance has followed. From his profession and retired situation, Dr. Coffin communed more with himself than most men, even the most pious. He conversed with the past, for there his earthly pleasures were; and entered into the future, for there were his hopes of heaven, which grew more serene as age stole upon him; and from this state, as we have seen, heaven released him without a pang, in the eighty-fourth year of his age.

From a wilderness when he came to Buxton, he lived to see it one of the most pleasant and beautiful towns in the state of Maine, containing nearly three thousand inhabitants. And Maine from a poor and distant province, with not more than ten thousand people, without an academy or college, he lived to see an independent State, and to aid and assist in the foundation of Bowdoin College, a respectable literary and religious institution, at the head of which were, in his time, the learned and pious McKeen and Appleton, both of whom he personally knew and highly valued. Few men have lived so long, more than sixty years, as a clergyman, in one place, and seen so many and great changes, in his town, state, country, and the world.

The rebellion in 1745 in favor of the Stuart family, the capture of Cape Briton, the same year, by Sir William Pepperell, whom he personally knew, he well remembered, and all the other great events, military, and ecclesiastical, in Europe, and America, to the close of the second war with Great Britain, and in conversation they appeared as familiar to him as household words, and rendered him interesting and instructing to all, especially the young.

He rather avoided than sought distinction; his publications were nothing more than an election sermon, two or three ordination sermons, and a few on other occasions. He received no literary or clerical honors, except that of Doctor in Divinity at his favorite University, Cambridge.

He was desirous to be accepted of the multitude of his brethren, and that the world should be the better, and not the worse for his passing through it. This he often said, and his conduct gave credit to his assertion. His opinion of the Trinity, was not probably known by the public during the greater part of his ministry, as he never preached on this subject; but he was considered by those who best knew him, Anti-Trinitarian, and by some an Arian in full. It was not a question of debate or controversy during the greater part of his ministry. When arrived at the age of sixty, or more, this subject was brought into direct question in New England, about the time of the founding of the Andover Institution. He read all the publications on both sides, and was a subscriber to the Christian Disciple, a Unitarian publication, which he commended in public and private, and was then considered a Unitarian in contra distinction to a Trinitarian. Still continuing to be silent on the subject in the pulpit, the writer asked him to preach on the Trinity, which, with more decision than usual, he declined doing, and assigned his reasons at length, and without the least reserve. "My opinion on that subject must be well known, for I never closed a prayer or other religous service with any doxology except in the language of the bible, and Trinitarian doxologies are never in the language of Scripture, as far as I now recollect. I never requested or directed one of Watt's doxologies to be sung in public or private, for the good man, no doubt in heaven, after he wrote his doxologies to his psalms and hymns, changed his opinion on that point, as every good and wise man will on conviction. I think with Calvin, 'that the word Trinity is barbarous, insipid, profane; a human invention, grounded on no testimony of God's word, the Popish God, unknown to Jesus Christ and the Apostles.' And with Luther, 'that the word Trinity sounds oddly, and is of human invention.'"

"The Savior never propounded this doctrine. He never once asserted that the Holy Ghost was a person, distinct from and equal to the Father. He never announced the fact, that two natures were united in his own person. The doctrine is not in the language of Jesus. 'Three persons and one God—a Triune God—Trinity—First person—Second person—Third person—Co-essential—Co-equal—Co-eternal—God man—Incarnate God—God the Son—God the Holy Ghost.' These and other phrases are employed and required to express an opinion of the Trinity. But not one taken from the Savior himself. How can this be accounted for except on the principle that he taught the Unitarian faith. I have read folios on this subject, and find the Church, or rather the Priesthood, were employed from the Council of Nice to the twelfth century in forming the Trinity, or Athanesian creed, which was expressed in a jargon of barbarous words, which the interested framers explained by saying it was wholly *unintelligible, incomprehensible, a mystery*, which no one of course could believe, and the way, and perhaps the only way, to make it go down, was to bring to their aid the Inquisition, the statute, the prison, and all manner of penal statutes, and civil disabilities; and even then all that was expected was for the people to *say* they believed, or rather they did not disbelieve. Could I, a servant of the Great Shepherd, advocate or preach such a doctrine, containing within itself everlasting perdition to all who do not keep the Faith whole and undefiled? I tremble when I consider what a corrupt, illiterate, idle, and interested Priesthood have done to mar the simplicity and grandeur of Christianity. We are there told the Father seeks those to worship him, who worship in Spirit and Truth. I have honestly strove to impress on my hearers, and practice myself the two great commandments, Love to God, and Love to Man, sometimes I fear to little purpose. But of one thing my heart does not accuse me, I never attempted or endeavored to darken council by words without knowledge.'

The above opinions, and reasons for them, were not unexpected by the inquirer, whose object was, that if publicly expressed, they might be salutary, after his decease.

At other times he has been asked, what he thought of Christ, and once, after a pause, he said, 'I agree with Archbishop Tillotson, an English divine, that we should avoid *subtleties* in divinity. I do not know every mode in which the Father and Son may have or now exist together; neither do I consider it important that I should, for if I did, I should not love the Father the more for the gift of the Son, or honor the Son the more for the divine precepts he has given, or the perfect example he has left me. I feel under the most solemn obligation to think of him as he has revealed himself. By the Scriptures I learn, he was miraculously conceived, and pre-existed before all worlds, that he came with the power of God to do His will, was exalted above every name in heaven and earth, was the express *image* of his Father, and the brightness of his glory, that as the Father had life in himself, so he *gave* the Son to have life in himself.

'I know many speak with warmth and earnestness of the Divinity or the Supreme Divinity of Christ! but I fear, with the good Dr. Watts, 'it may be found in the last day, that they have contended quite as much for the divinity of their own opinion as for the personal dignity of Christ. We find it easier to talk of the rank of the Savior than to imitate his example;' and, if we expect to enter into life, we must keep the commandments. When the pride and spirit of Sect is not upon us, there is no material difference of opinion about our religion. But when that is upon us, we say many hard things of each other, such as the lowest people would blush to make use of. We deny each other even the name of Christian, and repel each other with unchristian feelings and tempers.'"

This exclusive spirit made its appearance in the association to which Dr. Coffin belonged, in the latter part of his ministry, and was carried so far that the same was dissolved when he was present, and which he opposed, declaring, that in his old age, he would not vote to do any thing to dissolve a community of brothers, with whom he had spent his life so much to his edification, comfort, and instruction.

But at this time the venerable Morrell, Little, Hemmenway, Moody, and Fessenden had ceased to live, and younger men had taken their places, who did not know or regard them. [New World.

TEMPERANCE.

Extract from Rev. C. Cutler's Temperance Discourse.

This great moral reform, which we now see going on all around us, my friends, involves momentous interests. It concerns the temporal and spiritual welfare, the happiness and salvation of multitudes of the human family, the well-being of society and the cause of religion. The evil which it aims to remove, is the greatest scourge of humanity. It is in our midst, at our very doors; some of its victims are our neighbors, our friends, our kindred it may be, to whose welfare we cannot feel indifferent. It is corrupting our children and young men, who are exposed to its seductive influences; it is weakening our moral and religious institutions; it is drawing many souls down to perdition. Are not we deeply concerned in this matter? Have not we something to *do* in regard to it? With such evidences of this evil as we may see all around us, shall we sit coolly down, and stop our ears, and fold our hands, and shut our mouths, and suffer our brethren to go down to degradation and moral ruin, because we have not sufficient moral principle or moral courage to engage in the cause? Or does our own practice of partaking keep our lips closed in silence, because the first words we utter in behalf of abstinence will pronounce our own condemnation? Will not rather every friend of humanity, and virtue, and religion, feel impelled to renounce forever all participation in the 'abominable thing,' that he may secure safety to himself, and that at least he may not be instrumental in leading a brother into sin. This is not altogether a matter of indifferent choice. There is a momentous question of Christian duty for us to decide in respect to it. No believer in Christianity will presume to deny the authority of the Apostolic rule, as conveyed in the text. We must then determine whether we will practically carry out this principle, or whether we will act in violation of it. As Christians, then there is a high responsibility resting upon us. Will we be faithful to that obligation? Shall we presume to call ourselves disciples of Jesus, whose whole life was one continued act of self-sacrifice for others' good, while we are unwilling to practice a little self-denial, when by so doing, we might perhaps save a brother from misery and ruin? Will not all, who aspire to the character of true disciples, rise up as one man, as multitudes are doing around us, and forswear forever the ruinous indulgence?

I feel, my friends, that the topic we have now been considering is an important one, in its bearings on the temperance reform.—I commend the subject to your serious, prayerful reflections, in the assurance, that an enlightened sense of duty will lead you into the right practice, and that you will be ready to take up the magnanimous resolution of the Apostle, and faithfully adhere to it. 'My liberty shall never be a stumbling-block in a weak brother's way. If any indulgence of mine tends to lead a brother to offend, I will taste it no more while the world stands, lest I cause a brother to offend.'

RISTIAN REGISTER.

BOSTON, MARCH 16, 1844.

REV. MR. HAGUE'S REPLY TO THE CHARGES ALLEGED AGAINST HIM IN CONNEXION WITH THE LATE DR. WILEY.

We insert with pleasure the two following communications, and feel bound to express our commendation of the excellent and truly Christian spirit, the becoming language and the proper tone, in which they are written. Again confessing our entire ignorance personally of the whole matter, we leave to the author of the 'Statement' in our last week's paper, the refutation or admission of the assertions made below. We have made no charges against Mr. Hague, and of course have nothing to retract. As to the hint about *imputation* in the second paragraph of Mr. Hague's reply, it does not seem to us just.—We said that we should be slow 'to credit any portion of the course of conduct attributed to Mr. Hague,' had we not known of cases in which such conduct had appeared. Here was no imputation. The fact that some have thus sadly perverted a funeral service, relieved the incredibility of another person's doing the same. We repeat the remark. It is logical, and reasonable, and conveys no imputation.

Mr. Hague successfully, as well as with a calm Christian temper, relieves himself, and is relieved by Mr. Washburn, of the charge of intruding his services at the funeral. He was invited, in the most honorable sense of the word, nay more, he was urged—to perform a part, greatly to his own inconvenience.

As to the main charge replied to by Mr. Hague, let our readers judge with all candor.—In a few remarks which we appended to the Statement in our last, we observed that we thought Mr. Hague might *relieve*, though he could not wholly *brighten* the shade which darkened about the circumstances. Will he excuse us for saying, that as we, entirely unprejudiced and unconcerned, compare the two statements we are forced to assert that he has just come up to the terms of our observation. He has in our view *relieved*, but not wholly *brightened* the shade. The author of the Statement spoke of an interview which Mr. Hague had had with Mr. Turnbull, in which it was natural to suppose that Dr. Wiley's religious opinions, which were known to Mr. Turnbull, would have been stated to Mr. Hague. Mr. H. however, makes no reference to this interview. We think that Mr. Hague, in allowing himself to make any specific statements or inferences concerning Dr. W.'s religious opinions, knowing them as he says, to be *unsettled*, and having at least some, if not as much, reason to believe him a Unitarian as a Baptist, did infringe 'those laws which ought to be observed by every clergyman in similar circumstances.'

We are not to be understood as resting with entire satisfaction in Mr. Hague's reply. Were it our part to examine it, we should have many questions to ask. Mr. Hague must be aware that such a charge would not have been brought against him without more ground for it than he seems to allow to it. We suppose he, as well as ourselves, will expect more from our first informant.

Having said thus much, in explanation of the remarks made by us in our last, and in reference to the opinions made on our justice and [illegible], we leave the matter in the hands of those personally interested.

To the Editors of the Christian Register.

Gentlemen,—A copy of your paper of last week has been handed to me, in which I perceive that, after a very unceremonious assault upon my character, and the part which I was called to perform in the funeral service of the late Dr. Wiley, you offer me the use of your columns for a reply. Such a proposal is but an act of justice on your part, which I readily accept; premising however, that if an article of the style and spirit which distinguish the one referred to, had appeared in some periodical of a lower moral and social reputation than the Christian Register possesses, I should have been less surprised, and that then, it would have drawn forth no reply from me.

With your preliminary remarks on the deplorable effects of exhibiting the spirit of bigotry in a funeral service, I perfectly agree, and on them shall make no comment, except to call attention to your admission, that you should scarcely be able to credit any portion of the course of conduct attributed to me, had you not been acquainted with other instances in which some zealous religionists have well nigh rivalled what is alledged against me in the same sort of proceedings. I had always supposed that the doctrine of *imputation*, the reckoning of one man's sin against another, was in no sense a part of your theology. But here, you seem at any rate to have adopted it in practice. I hope that you will judge of my case by the simple facts, and not interpret it by the borrowed lights of other mens' indiscretions. The Scriptures say, 'the son shall not bear the iniquity of the father.' Certainly then, one man should not be doomed to bear the iniquity of others, of whom he knows nothing.

The accusations which your paper contains against me, I will take up in order.

(1.) Your informant charges me with intruding my services upon a circle of mourners. Speaking of the arrangements for Dr. Wiley's funeral, he says, 'meantime, Rev. Mr. Hague of the Federal Street Baptist Church was introduced, or introduced himself to some of the mourners, and proposed to offer some remarks before the prayer at the funeral. He having been acquainted with Dr. Wiley, no opposition was made to his appearance or desire.' This statement is entirely false in point of fact. Nothing could be more so. The truth is, that I knew nothing about the time, place or arrangements for Dr. Wiley's funeral, until I was called upon by Mr. H. S. Washburn, who presented an invitation on behalf of the friends and family of the deceased, that I would officiate on that occasion by delivering an address. I replied, that it would make me happy to serve them in any way, but that my numerous engagements at that time would render it extremely difficult for me to comply. Mr. Washburn urged me to make an effort to surmount the difficulties which I spoke of, particularly on the ground that my acceptance of the invitation would be agreeable to the mourning family, and that my refuse might embarrass those concerned in making the arrangements. At last I acquiesced in his earnest solicitation. You say that your informant is 'responsible for his words.' I do therefore demand his name and his proofs, or else a retraction of his charge.

(2.) The next accusation is thus stated. 'The address of Mr. Hague was shocking in point of taste, as he presented offensive details of a disease, which, acquired by a post-mortem corruption, is worse than a plague.' This statement too in regard to fact, is altogether incorrect. If any person with an appearance of sincerity in his manner, had made such a remark to me on my leaving the pulpit, I should have thought him to be laboring under some mental hallucination. I never saw a person while affected with the disease of which Dr. Wiley died, and therefore I am not able to describe its appearances. What was said of the disease, I can state in a few lines, for I gave no details of it at all. I only spoke of the accidental circumstance from which it originated, and which escaped even the practised eye of a skilful physician. Called to perform a post-mortem examination, it seems that through one of those slight abruptions of the finger which we commonly designate a hangnail, the fatal poison entered, and having in a few days developed itself in the arm was hopefully arrested, but ere long it was found to have reached the vital parts of the frame. My statement touched no symptom or appearance beyond this, and this was introduced only for the purpose of leading my audience to reflect in how subtle a manner death may come to us.

(3.) The third charge is that of 'awful misrepresentation' touching the religious faith of Dr. Wiley. It is brought out thus. 'Two fearful questions stare us in the face; and as the Reverend Gentleman is supposed to have a living conscience, we shall put them both directly to that conscience now. Did he not believe while he stood in that pulpit and uttered that address, that Dr. Wiley died, and died peacefully, in the full conviction of the Unitarian faith? Did he not make an earnest and purposed attempt to persuade his hearers that Dr. Wiley did NOT die in the full conviction of the Unitarian faith, but in the wholly different belief of the creed of the Baptist?'

These questions I answer explicitly. To the first I say, it was my belief that Dr. Wiley was UNSETTLED as to his theological opinions, and that he had not 'a full conviction of the Unitarian faith.' For this opinion I had several reasons.

(1.) Dr. Wiley had not only been a regular attendant of a Baptist Church, but had RECENTLY become a proprietor of a pew in that one which he had attended for a long time before. Now, that an upright, conscientious man, interested in religious questions, but unsettled as to his ultimate conclusions, should connect himself with a Baptist congregation is a thing by no means extraordinary; but that such an one, of noble feelings and a manly spirit should place himself deliberately under a ministry to the principles of which he was *decidedly opposed*, and that too, when he lives in a city where he has an opportunity to choose for himself and unite with those of congenial sentiments, appears to me to be morally impossible. I could not admit that Dr. Wiley had done so, without abating much from that dignity of character which I ascribed to him on the day of the funeral. Such an admission would have been attributing to him unworthy motives for his religious connexions, which he had confirmed by a recent act. On that account I did not allow it.

(2.) Another reason for considering him unsettled as to his opinions, was the clearly expressed conviction of his brother-in-law, the Rev. Mr. Towne, who, some hours before I delivered the address, gave me that view of the case. Mr. Towne's judgment had weight with me in deciding my own, for Dr. Wiley was accustomed to converse with him on religious subjects. Mr. Towne observed to me that Dr. Wiley would sometimes urge on his attention one and another argument in favor of Unitarian views, but that after discussing them awhile, he would generally give them up, and say good naturedly, 'well, I must confess that after all, the argument does not appear to be so solid as it did at first.' Moreover, it may not be amiss to state here, that Dr. Wiley expressed a strong interest in Mr. Towne's having a Church in the central or southern part of the city, and also his intention, if that were accomplished, of becoming one of Mr. Towne's parishioners.

With these facts before me and brought to my attention after I had accepted the invitation to officiate at the funeral, how could I reach the conclusion that he died in the 'full conviction of the Unitarian faith?' Dependent on others for my information, any one can see that I had not sufficient grounds for such an opinion. Your informant says that he had given to some friends an intimation, that he would connect himself with a Unitarian Society 'as soon as opportunity should occur for making the change quietly.'—Of this however I had never heard, until I saw it announced in your paper, and of course it could have no influence on my thoughts or words.

I am aware that it was said by some, that the fact of his requesting the Rev. Mr. Huntington's services was an indication of his religious belief. On the other hand, however, it was stated to me that unfortunately some expressions which fell from the lips of the Rev. Mr. Turnbull at the funeral of a relative had received from Dr. Wiley an unhappy interpretation; that after attending another funeral service by the Rev. Mr. Huntington, he had expressed himself as highly pleased, and that this circumstance suggested the choice of the clergyman to offer prayer at his own anticipated funeral. When these things were mentioned to me by Mr. Washburn, it seemed to me impossible to infer that an invitation presented to Mr. Huntington under such circumstances, fully decided the question touching the religious creed of our departed friend.

My answer to the second question proposed above will now be clearly understood. Constrained to adopt the conclusion that Dr. Wiley's religious opinions were *not settled*, it was my deliberate purpose in speaking at his funeral, to avoid saying any thing which could be justly construed into an assertion that he professed a full 'conviction of the faith' of any one denomination. In no other way could I be true to my own convictions of the fact. Your informant has proved to you how exactly I pursued this course, for while complaining that I had given the audience to understand that Dr. W. died in the full conviction of the Baptist faith, he says, Mr. Hague 'did not say this in so many words' —and in regard to the expression of Dr. W. on which I laid peculiar stress, he says, it was one 'which any Unitarian might have used.' That expression was repeated to me by Mrs. Wiley, the mother of the deceased. She spoke of it in a way which indicated that it was a comfort to her. When she mentioned it, I received the impression that it had been addressed to her. The same impression was received by Mr. Towne, who also heard her speak of it. But to whomsoever it was addressed, she knew that it had been uttered, and she recalled it to mind with much pleasure. Had I heard him utter that wish of which I spoke, the wish 'that it might be distinctly understood, that he put his trust for salvation in Jesus Christ alone,' I would not have desired to ask him of what creed he considered that an element; nor would I have let the name of any sect fall upon his ear. When a dying man has turned his eyes toward Christ, I would not divert them by any means from so glorious an object. My prayer should be that the Savior's character might brighten to his view, and that in his bosom might be deepened the sense of a personal need of Christ and of acceptance with him. Delighted as I was to hear that such an expression had fallen from the lips of Dr. Wiley in his last sickness, I felt bound to call attention to it, and to press on the young men before me the important lesson, that if one, whose character, as we all admitted, was richly adorned with the social virtues, when in full view of the eternal world, confided not in their efficacy for his salvation, it became all to beware of resting on so frail a basis, and like him to commit themselves by an act of personal faith to one all-sufficient Savior.

Thus, Gentlemen, confining myself strictly to the FACTS which the case developed, nor venturing to proceed in assertion one hair's-breadth beyond the line which they marked out, I felt that I was governing myself by those laws which ought to be observed by every clergyman in similar circumstances. Having given you a statement of the case as it lay before me at the time, I now look to you for a just and honorable retraction of your accusations. In view of your characters, as they have hitherto stood before my eyes, I expect from you an acknowledgement, that my conduct in this matter has been free from blemish. I expect not the stinted and reluctant acknowledgement of "cold civility," but an acknowledgment, cordial, frank, and full, that I have not violated the proprieties of the sacred occasion of which you have spoken. Though I have ever regarded you as possessing the spirit of a manly candor, yet I ask for naught but justice.

I am, Gentlemen,
Respectfully yours,
WM. HAGUE.

MESSRS. EDITORS:—As I am referred to by Rev. Mr. Hague, as the person through whom he received an invitation to attend the funeral of the late Dr. Wiley, I beg leave, in justice to myself, and the Harvard Street Baptist Society, which I represented somewhat in the transactions of that occasion, to make the following statement of *facts*.

The morning after the decease of Dr. Wiley, reports were circulated that he had left a request that Rev. Mr. Huntington should make the prayer at his funeral; and, as the deceased belonged to several associations, and had a very large circle of friends, arrangements were in progress for the funeral to take place from Mr. Huntington's Church. This, was a matter of some surprise to the Harvard Street Society, inasmuch, as Dr. Wiley had been a member of the Society from its organization in 1839, to the time of his death—was once its Treasurer, and moreover purchased a pew in their meetinghouse only *three months* before his decease; and was Chairman of the last meeting of the pew holders in Nov. 1843. Nor, had they been made acquainted with any intention on his part to leave the Society.

As, however, the wishes of a person deceased should be sacredly respected, it was the judgment of all with whom the writer conversed, that the before mentioned request of Dr. Wiley should be strictly complied with. Still, as it was understood that he had left no request, nor any intimation as to the place of his funeral, and, as were any other place than the Harvard Street Church selected, it might be made the ground of invidious remarks against the Society, and as there was an obvious propriety that the funeral should be from that Church, the members of the Society, who were consulted, felt that it would be grateful to their feelings, if the remains of him who they loved, and with whom they had so often worshipped in the great congregation, could be buried from their own meetinghouse.

Strongly sympathising in these feelings, I called upon one of the relatives of the deceased, Mr. Joshua Lincoln, firm of Gould, Kendall & Lincoln, whose views were in accordance with my own; and as he was desirous arrangements should be made in harmony with these feelings, he invited me to go with him to the house of the deceased for this purpose.

On our way thither, we called upon several members of the Harvard Street Society, who united in a desire that the funeral of Dr. Wiley should take place at their Church; especially so, that there might not be any occasion for remark afterward, that the Society were unwilling their house should be opened, because the minister of another denomination had been invited to attend the funeral.

An interview was had with the family, at which the father, mother, and other relatives of the deceased were present. The widow was not present; but it was stated she had left with other members of the family, to make such arrangements for the funeral as should seem desirable. A decided preference was at once expressed that an arrangement as before stated should be adopted; provided, it would be agreeable to the parties interested, i. e., Rev. Mr. Huntington, and the Harvard Street Society.

As the father and mother of Dr. Wiley are members of the Baptist Society in Lynn, the latter, of the Church, and nearly all of his blood relations of similar sentiments, and as it was presumed there would be a large attendance at the funeral, rendering it thereby suitable that the occasion should be improved by some remarks, and, as the pastor, Mr. Turnbull was unwell, and Mr. Hague was known to be a gentleman highly respected by the deceased, and the pastor of some of the relatives, it was proposed, by Mr. Joshua Lincoln, that it might be well to invite Mr. Hague to make a short address previous to the prayer by Mr. Huntington.

This suggestion, was entertained with pleasure; and the conviction expressed that the plan proposed would be agreeable to all. Especially, did the parents of the deceased express their desire that such an arrangement should be made.

Arrangements to this effect being made, I was requested, in behalf of the family, to invite Mr. Hague to attend the funeral, and make an address previous to prayer, by Mr. Huntington.

Before securing Mr. Hague, however, I called repeatedly at the house of a near relative of the deceased by marriage, who was not present at the above interview, to see if *all* the arrangements made were satisfactory; but he was absent on professional duties. I was subsequently informed, that he had been seen, and that the arrangements made were agreeable to all. And here, it should be distinctly understood, that Mr. Hague was in every sense of the word *invited* to take a part in the funeral solemnities; nor did he introduce himself to the family, or manifest, or express any desire to address the mourners before receiving the said invitation. Nor will the members of the family who were present at the before mentioned interview, deny, that the undersigned, was requested in behalf of the family to convey to Mr. Hague that invitation,—a service, which the writer performed as a simple act of courtesy, desiring at such an hour, to render any little assistance in his power to the family of him, whose loss, from an uninterrupted friendship of years, he felt almost as keenly, as the loss of an own brother. How the writer of the statement in question, professing to be so well acquainted with the wishes of the family, could say, that Mr. Hague introduced himself, or was introduced in a manner unknown to them, is 'completely confounding.'

It is hoped, this statement of facts, will not only exonerate Mr. Hague of the charge of intrusion, but also that it will be seen, that the part taken by the members of the Harvard Street Society, was honorable to themselves and to the memory of Dr. Wiley. Why Dr. Wiley should have remained with the Harvard Street Society up to the time of his decease, if he was not *somewhat* favorably inclined to Baptist sentiments, was best known to himself. The writer enjoyed too long his acquaintance, to attribute to him any motives unworthy of that uprightness of character he ever maintained.

And so far from its being a fact that 'The Baptists are making much of this affair,' the writer would speak for himself, and he is authorized to speak for others, that the name of Dr. Wiley is but rarely referred to among us in a *secterian sense*. But his loss *is* deplored as a friend we greatly respected, and whose many amiable and endearing traits of character it would be well for all to imitate.

And I am sure I speak the feelings of the Harvard Street Society when I say, that, they do not wish to make any capital, of the life or death of Dr. Wiley, beyond what they are justly entitled to from his long continued presence with them; and moreover, that each and every arrangement which members of the said society assisted in making for his funeral, was induced by strong affection for his memory, saddened by the reflection, that they could no more on earth unite with him in praise and devotion to our common Father and Friend.

In confirmation of the foregoing statements, is prefaced, the signature of Mr. Lincoln.

(Signed) H. S. WASHBURN.

I hereby certify to the correctness of the above statement, and further, that Mr. Washburn was requested by the family of Dr. Wiley, to invite the Rev. Mr. Hague to deliver an address at his funeral.

(Signed) JOSHUA LINCOLN.

For the Register.

REV. MR. BELLOWS' LECTURE.

MESSRS. EDITORS:—It was the privilege of the writer to be present at the lecture delivered before the Mercantile Library Association, by the Rev. H. W. Bellows of New York, on the subject of the 'Hindrances to success in business of young men bred in cities.' The lecture was as remarkable for the ability which it manifested, as the favor with which it was received. The writer listened to it without any thought of making it the subject of a notice, and at this distance of time he would only fail in doing justice to the speaker, should he attempt to give a methodical account of it. He does not pretend to present even a perfect outline, but simply to give form to such portions of it as left on him impressions which he would think it profitable to transfer to all. Neither will these reminiscences convey to the absent any idea of the independent tone of thought, and the persuasive flow of eloquence, which, for an hour and more, commanded from a vast assembly a delighted attention, interrupted only by bursts of applause.

After an introductory reference to the facilities by which industry had been stimulated in this country, contrasted with the difficulties now in the way of employment and enterprise, he proceeded to designate a class of young men in cities whose interests are more immediately affected by the reaction, and whose position is such as to call upon the reflecting to apply to it some well studied principles of reform. This class consists chiefly of the sons of successful merchants or men of business, young men who, born in the lap of plenty, grow up with the expectation of succeeding, as it were by inheritance, to the stations in society, as well as the wealth and skill, for which their fathers have toiled. They are in the habit of looking forward to no kinds of business but such as may be carried on 'in gloved hands and polished boots.' After a superficial education, with which their parents are abundantly satisfied if they have only had enough to pay for it, they conceive that with a little capital to start with, they have only to step into the course, to be sure of being carried along with rail-road speed and certainty, in the same prosperous career that their fathers travelled before them. But for this they are unprepared. Not only does the state of the times inconveniently crowd the avenues to wealth, but the competitors are wanting in those *personal characteristics* by which those who went before them distinguished themselves, and by means of which they won the smiles of fortune. Great numbers accordingly, born to good expectations, are left without opportunity to advance in life, and at the same time they are destitute of the qualities by which men who begin with nothing, struggle with difficulty till they rise to independence.

The counterpart of this appears in the system of female education (the lecturer, when referring to the subject of education, informed the audience that his discourse had been written for another meridian,) by which, by the side of the young men in cities, the generation is reared, from among whom they are destined to seek their partners for life. Sent to be 'finished' at boarding schools (which present an object for the grand jury!) they return to the delicacy of life in which they were nurtured, with no anticipations but to be transplanted from one hot-bed of luxury to another. Their self-indulgent breeding at home has fitted them as little to make home what it should be morally, as the boarding-house residence, with which married life often begins, can prepare them for the 'establishment,' over which they go to preside, without enough of practical knowledge to make porridge for a sick husband, or to sew up a rent in his sleeve.

In one of the most striking parts of his performance the speaker analysed the character of men of property, exposing the prejudice which denies them worth as a class. He denied that there is any ground for the general rule, that from the possession of wealth we may presume the want of superiority of any other kind. On the contrary, the presumption is the other way, viz. that property and worth go together—that a man's having substance commonly implies substantial moral qualities, including in the term *moral* all those active principles, distinct from the purely contemplative part of our nature, which contribute to make men great or forcible in action; such as energy, activity, fortitude, prudence, integrity, self-denial. But these are qualities which are matured only by long discipline and experience. These are the traits of a character, the basis of which is laid in that early training to a particular employment, of which the class in question know nothing, while they are all the while hoping for the fruits of this painful preparation. Far different is it in the old countries. In England, and on the continent, a child is bred to his father's occupation, or at least knows in early youth what he is to be. The system of indenture helps impart to this discipline a steadiness which is wanting where clerks and their employers know that they may be separated by any little discontent on either part. It is related that one of the richest men in New York was wont to say, that the first hundred dollars he made laid the foundation of his fortune. From this some rich men's sons have sometimes somewhat hastily inferred that, give them the hundred dollars, the great fortune will follow. But this is confounding together very different things. No two cases can be more unlike than that of a hundred dollars given, and that of a hundred dollars earned. To gain the first hundred dollars the millionaire had to exercise laboriously all those qualities by the steady (though afterwards, through habit, easier) application of which through life the vast structure of his wealth was raised and sustained. And it is to these personal characteristics to which the finger of reform is pointing. If the thousands of the next generation are to be saved from degeneracy, it must be by turning public attention to the qualities of the substantial man, and to such methods of training as may secure their development. At the same time modern extravagance must receive a check. The idea of respectability in appearance must take a new modification. A lower estimate must be made of the requisites for an 'establishment.' So many early marriages be possible, and bachelors, become domestic men, be known as 'established facts.' We must *come down* (the lecturer calls it *going up*) to simpler modes of living. From this the natural steps are upward by safe, if by slow, degrees. The means of reaching the point of solid prosperity are, in fine, not the sudden and magic changes which haunt the romantic fancy,—not accidental circumstances of any kind, whether of birth, connexion, or speculation, but those personal qualities of activity and energy, of integrity and fortitude, of prudence and self-denial, which form the substantial basis both of wealth and worth.

Taking leave of the lecture, it may not be out of place to add some reflections in accordance with its spirit. It is the wish of all in the outset of life to attain, if not wealth and distinction, at least an honorable independence. This change, to one who begins with nothing, is not 'storm-like, sudden or violent,' though some one has said that all great alterations are so. But that is not the kind of progress to which human expectation of recompense may turn with any ground of reason. A gradual alteration for the better, a little added from day to day, a gain and a growth more perceptible in the result than in the progress, this is the ordinary course of true and stable prosperity, when it is interrupted by no sudden influx of fortune, and by no novel or irregular mode of enterprise. Patience in encountering the difficulties of opening life is especially desirable in this country, where the field of exertion, free of entrance to all, holds out the hope of a golden harvest to greater numbers than elsewhere, while, at the same time temptations more frequently occur to try some short and hazardous road to fortune. It needs to be inculcated that the surer though slower way is rather to be chosen. Better by far this promise, than that of the bubble, speculation,—that bright wonder of the moment, by a breath blown up, supported on air, and by a touch dissolved!

If, as seems to be the truth, there is something in the present times that inclines men to listen to the precepts of patience and moderation, it will be consolatory to find that the circumstances which appear less favorable for the country are more so for the individual. For, formerly, while the general prosperity was reaching its height, was not the individual beset with new dangers? As success after success went on adding presumption to hope, did not new temptations rise up with mounting ambition, and develop new tendencies to pride, luxury, and extravagance? Now, therefore, may not a promise less dazzling and exciting be turned to good account, as giving nourishment to the virtues belonging to a state of difficulty, and so leading the sobered minds of rising thousands to a more distant but a substantial prosperity? When, in the providence of God, public distress or wide depression occurs, and apparent evil comes in the place of good, then it should be the study of the wise to co-operate with divine providence, on that great principle of unfailing and varied benignity, by which good may come out of evil. If labor and enterprise have languished, and the hope of sudden riches is fading away, industry, frugality, economy, and the love of a virtuous independence may prove more than a compensation for their decline.

It may be consistent with economical wisdom, and with patriotism, to wish for one's country the most rapidly flourishing growth of which it may be capable (though this would not be the best wish for an individual), but surely no one would desire an artificial and deceptive prosperity;—surely no wise, or good man would desire this, any more than he would revive in this generation, and in this land, the wild infatuation of the sixteenth century in Europe, when the age almost went mad for the treasures of the mine, and half the flower of its enterprise was cut off in vain and ruinous expeditions made with a view to realize those golden dreams. Think what folly prevailed, what delusion seized the minds even of the prudent and the great, in that bewildering day. The far-famed El Dorado, which for a long time fired the imagination, and impelled the active and influential energies of the renowned Sir Walter Raleigh, was a supposed 'sovereignty, teeming with the precious metals'—'the rocks were represented as impregnated with gold, the veins of which lay so near the surface as to make it shine with a dazzling resplendency. The capital, Manoa, was said to consist of houses covered with plates of gold, and to be built upon a vast lake, named Parima, the sands of which were aurifeous.'* But later investigations have explained the origin of the fabulous tale. The locality of the El Dorado was pointed out (to Humboldt), 'says a late writer,' and here (near the sources of the Oronoco) in a river called Parima, and a small lake connected with it, called Amucu, which is occasionally much augmented by inundations, we have basis enough on which to found the belief of the great lake, bearing the name of the former, and in the islands and rocks of mica slate and talc, which rise up within and around the latter, we have materials out of which to form that gorgeous capital, whose temples and houses were overlaid with plates of beaten gold.' He adds, 'with such elements to work upon, heated fancies, aided by the imperfect vision of distant and dubious objects, might easily create that fabulous superstructure.' And was it *this* which dazzled the eyes of the world, and turned the heads of hundreds, smitten with the love of gold! The effects of this fable continued 'through two centuries of pernicious delusion—an alluring phantom operating upon the love of the marvellous and the love of gain, thus long beguiled and mocked the world.' Who, that loves his fellow men, would wish to see such delusions return, or the passions of avarice and cupidity thus inflamed by transient incitements to rash adventure, or by any show of tempting but visionary good! We dismiss with a smile the splendid follies of other times; but have there not been periods since when the idol of the hour has awakened in multitudes an illusion as vain, if not so extravagant, as when the youth of Europe grew wild with enthusiasm from no more solid reason than the lustre of 'mica slate, and the metallic hues of rocks of talc!' And, in fine, if action and reaction must ever go on, as the flow returns upon the ebb, who would not desire that our youth might embark on this flood 'of the affairs of men' with some prudent recollection of the shoals and whirlpools which have wrecked the vainly confident both of recent and of former days.

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*Edinburgh Review, April, 1840.

For the Register.

THE AMERICAN TRACT SOCIETY have recently remitted $1000 for tract operations among the Armenians in Turkey; $1000 for Ceylon; $1000 for the General Assembly's mission in Northern India; $1000 for the mission of the Board of Commissioners in China; $500 for the mission of the American Baptist Board in China; and $200 for Belgium. It is hoped that the liberality of the Churches will enable the society to increase the total foreign operations to at least $25,000, before April 15, when the society's year ends.

MESSRS. EDITORS:—The above paragraph I cut from a recent copy of the New York Commercial Advertiser, and I could not help thinking, as I read it, what an example it was for *us, as a body of Christian believers*. I am not disposed to find fault, for I know that a great deal has been done by the Unitarians within a few years; yes, a *vast deal*; but still I would solemnly and seriously ask, *what are we, as a body of Christians, doing for the support of missionaries* to our distant brethren? To be sure, it was resolved upon at a meeting of our churches in your city, the last year, to raise $10,000 per annum for five years successively. Yes, ten thousand dollars. But what is this amount in proportion to our *means, as a sect*—certainly very small indeed. In the above paragraph, it will be seen that the 'American Tract Society' are in a fair way to raise their amount to $25,000 the present year, merely in *tracts* for this one object alone, independent of all they do for missionary and other purposes;—and ought we to find it at all difficult to raise the small (small, I say, in proportion to our means) amount of ten thousand dollars for home missions, letting alone all that we ought to do for foreign missions—'Therefore, to him that knoweth to do good, and doeth it not, to *him* it is sin.'—James, iv: 17. I trust that all Unitarians who desire to see the spread of 'the truth as it is in Jesus,' will remember the wants that are weekly poured in upon them from the South and West, through the columns of your paper, and let each give his mite, be it more or less, to cheer the hearts and strengthen the hands of our more distant and scattered brethren. There are some 'liberal Christians' of our denomination in your city, who have from time to time aided those of *other* sects (as has been recently the case) on the score of *liberality*, and still, as I am informed, these very same persons object to the missionary cause; why, because it savors of *sectarianism*. I cannot, for one, see wherein is their consistency. I trust that there are few among us. I hope that we shall hear of the complete success of this cause in your city, and I should be glad to see some notice in your columns as to its prospects. S.

Brooklyn, N. Y., March 7, 1844.

For the Register.

HONEST AND DISHONEST USE OF SCRIPTURE LANGUAGE.

To use the terms *Holy Spirit, Atonement, Election, Justification, Conversion, Regeneration* &c., without defining their true scripture signification, is a questionable custom, where a false theology has heretofore made current its wrong meanings of these words. When I use an important word, and I know that half who hear me may attach a meaning to that word which is not the exact meaning I have in my mind, I am liable to the blame of misleading my auditors. If I am anxious to cover up my meaning, I am wholly unjustified. Language was not invented to conceal thought. No honest speaker does or wishes to think thus. If I use the language and terms of a particular sect to which I do not belong, and yet do not explain *my* meaning of the terms, the audiior has a right to think that I have adopted the well known doctrine which these terms have always substantially expressed.

All will probably accede to these statements; but, to us as Unitarians, a question of deep interest arises here. If the language of King James' translators has been stereotyped in a sectarian service and now signifies to most people only a Calvinistic creed, the question is—what is the duty of a Unitarian teacher in his public use of such terms? Can he use them without previous explanation, and yet hope to be fully and profitably understood? I leave this for abler pens, while I close with one suggestion. The use of the terms mentioned at the head of this article may be so made in a sermon as to lead to little misrepresentation of the speaker's meaning; but, what is far more important for Gospel truth is, that these scripture terms should be clearly understood by those who read the sacred scriptures in their houses. It is of infinitely more importance that the words of *scripture* should be made plain than that those in sermons should be. How many thousands there are who sit down to read the scriptures in their families, at their bedsides, in the hour of sorrow and in the depths of religious anxiety, who need the true signification of the words. How important is it, then, that the public teacher should follow the excellent practice of Copp, and give occasionally a sermon defining the important words of Scripture. His subsequent use of these words would have a clarity and a power which would thrill the heart, while it renders luminous the sacred page. The best services that can be done to Christianity in this respect is, to rescue from a perverted use the great significant terms and phrases of the New Testament. Where traditionary error has encrusted certain words, let us strip off the worldly casement and lay open the pure heavenly truth to the searching eye. Let every plant which our Heavenly Father has not planted be rooted up; especially let us tear away the mistletoe and ivy, which have wound themselves about the tree of life. X.

For the Register.

THE ENGLISH ADDRESS.

MESSRS. EDITORS,—May I ask of you an opportunity to reply briefly in the columns of the Register to the very courteous remarks of your correspondent 'Jonathan,' since they relate to matters in which your readers are interested. My brother 'Jonathan' misapprehended me, if he supposed I complained of your liberality in admitting his communication in a former number of the Register. I could object to no such liberality, nor to the exercise of his right of free opinion. Yet the opinion itself I had a right to call in question. When he says in reference to his former remarks that he 'did not even *think* of defiance,' I can entirely credit him, although to me that was the character of the plan he at first proposed, whether he then thought it to be so or not.

I am glad that he has so far modified his views as to say, 'I think a suitable, gentle, cool, deliberate, candid, affectionate, dignified answer should be returned.' This is better than to send back a copy of a description, lately given in some of our papers, of the misery existing in some of the manufacturing districts in England. Would not that look somewhat like 'derision'? While the answer which Jonathan now contemplates, seems to me more becoming a body of Christian ministers.

I must think that some of your correspondent's remarks imply even now a want of a right apprehension of the circumstances of the case, as well as some imperfect logic. 'The government paper of England,' whatever that may be, has nothing to do, either in point of fact or argument with this question. As little has the falsehood and abuse heaped upon our country, our citizens, and our institutions, by ignorant and selfish Englishmen. What care we for the pot-house declamation and silly blustering of the Rev. Sydney Smith, as trumpeted forth in the London papers? If any reply to him be called for, doubtless it would be to show the assinine qualities of the man. But the temperate, friendly address of our clerical brethren of the Unitarian denomination in England, who have so numerously subscribed this document, requires to be met in a different manner. Let us show to them and to ourselves a proper respect, and act in a christian spirit. If it can be made to appear that they have acted unadvisedly in writing to us on this subject of American slavery, let it be done. If it can be shown that we are doing in this matter all that our duty requires, let that also be done. If their address can in any way subserve the interests of the great cause of humanity, let us in this also rejoice.

There is much looseness of thinking everywhere on the subject of public and private responsibility. When some one shall make a clear and explicit explanation of the distinction between these two kinds of responsibility, and point out the respective limitations of each, a great good will be done to the community, and to the cause of virtue and religion. How far each individual is blameable for the acts of his government, and what the principle of duty requires that he should do in order to free himself from that blame, is a very important consideration, and one quite germain to the subject of this address. It will be no slight benefit, if the more full discussion of this question shall be one of the consequences growing out of this address of our English friends.

My brother 'Jonathan' seems willing to pardon something to my 'warm zeal.' Truly I would not be overheated, but I should be no less sorry to be cold, where any great question of humanity and religion is concerned, especially when there is so much flippancy, prejudice, ignorance, and inconsequential reasoning in the community, and so many are ready to take advantage of what brother 'Jonathan' may say, and to catch up everything that seems to favor their prejudices.

There are several remarks of your correspondents, to which I might reply, but it is unnecessary. In the most important aspects of the case, we are probably not now at variance, and in regard to personal matters, the Register is not the place for them.

Yours respectfully, T.

THURSDAY LECTURE. The Lecture on the 14th inst. was preached by Rev. Mr. Thompson of Salem, from the text. 1 Epistle of John v. chap. 1st. verse. 'Whosoever believeth that Jesus is the Christ, is born of God.'

Dickinson's Boston Almanack for 1844, is to be found at the Book stores.

NEW PUBLICATIONS.

THE END OF THE WORLD. A Discourse by GEORGE W. BURNAP, Baltimore. Wm. Wooddy: 1844.

This discourse, 'suggested by the Miller doctrine,' does not contain a formal refutation of it, but it supplies all its readers with the means of judging how readily the delusion may be accounted for, and how easily avoided. They will trace the fanaticism which from time to time has prevailed on this subject, to no more mysterious cause, than the law which makes ignorance the mother of superstition. To all those serious or curious inquirers who, deeming the Miller theory unworthy a thought, are still disposed to ask, 'If such phrases as 'the day of the Lord,' 'the coming of the Son of Man,' used in the Bible in connection with such expressions as the *shaking of the earth, the rolling together of the heavens as a scroll, and the falling of the starry hosts*, do not literally refer to the end of the world, and the final dissolution of all things; to what do they refer, and how is language like this to be interpreted,'—Mr. Burnap's discourse offers a clear and satisfactory answer.

'What,' he asks, 'has been the cause of this periodical fanaticism? The answer is, ignorance,—profound ignorance of the meaning of prophecy. The language of prophecy, being most poetical, appeals directly to the imagination, and when that becomes excited, the slightest reasons become strong and impregnable proofs, the ground of expectation, and causes of frantic agitation. The grand cause of mistake, however, has been the literal interpretation of bold Oriental figures.

The first half of the discourse, accordingly, is occupied with the exposition of some of the most striking of the passages in Scripture, in which the Miller excitement finds its apology. This exposition is apt, and full enough for the conclusion which follows, in the author's own words.

'Such passages as these teach us the nature of the prophetic language, that it is in the highest degree figurative, that the day of judgment, and the day of the Lord, and the convulsions and changes of nature, are to be interpreted with great latitude of signification. The day of the Lord is a day of calamity, or a season of suffering; the day of judgment is the time when the consequences of our actions overtake us; the end of the world is often the end of the existing state of things; and a new heavens and a new earth is a better moral condition of the human race.'

It is difficult to avoid the conclusion that presumption bears an equal part with ignorance, in the pretensions which have been made to fix the time of the world's dissolution, if we reflect upon the check our Savior himself gave to the unwisely inquisitive, when, in answer to his disciples' urgent request to know the period at which his kingdom was to be set up, he said, 'It is not for you to know the times and the seasons, which the Father hath put in his own power,' 'that is, has revealed to no one.' Upon which the author thus comments:

'Now after this avowal of ignorance on the part of Christ,' 'of the times and seasons,' the period when future events were to take place—of Christ, to whom 'the spirit was given not by measure,' and to whom alone we are indebted for Christianity itself, it would seem to be the greatest folly and presumption for any uninspired person at this period of the world, to pretend to know more about it than he did, and especially to found any prediction of the end of the world on a prophecy which was as open to him as to us.'

The foregoing, we think, is urged with much force. The latter half of the discourse, is well employed with the general argument against the prospect of the near consummation of all things, drawn from a comparison of 'the present condition of the world with the general scheme of Providence, as sketched by revelation, and developed by the history of the world.'

As a general view of the subject, we know of no better passages than the following, near the close of the sermon.

'That the Millenium is not very near, that period which is to be marked by universal and thorough religious knowledge, might be inferred from the spread and power of this very panic. That sensible men and women could be persuaded to abandon their plain duties and common avocations, misspend their time and money in building tabernacles, so soon according to their own theory to be destroyed, in purchasing ascension robes which the disembodied spirit cannot possibly want, and prove utterly false to the obligations of the present hour, in order to prepare for judgment, is of itself sufficient evidence that we are still far, very far from that condition of religious knowledge, which prophecy leads us to expect. Such a delusion could not be extensively propagated, were there not gross ignorance of the Scriptures, and a slender degree of knowledge upon other subjects, among the mass of the people. The success of the prophet himself is the best proof of the improbability of his predictions. And if any good can come from this outburst of fanaticism, it will be to convince us that we are not so wise a people, nor so well informed, as we have supposed ourselves, and to induce us to take measures for the better training of both teachers and taught, to encourage a more thorough study of the sacred Scriptures, and the cultivation of the sober common sense which is the best safeguard of a community against the inroads of enthusiasm and folly.

'To me there is nothing in the Scriptures, nor the present state of things, to lead me to apprehend the approach of the end of the world, but every thing against it. There is not a single appointed sign of the coming of the Son of Man, which we are taught is to precede the close of the great drama of the world's existence.

'If there be any thing certain in prophecy, it is that Christianity is intended to be a universal religion. If there is any thing certain in philosophy, it is that Christianity is calculated to be a universal religion. If there be any thing true in history, it is that Christianity is hastening onward to become a universal religion. Nothing could be more improbable than that this great process should be broken off in the midst. A period must certainly elapse equal to the time which has already passed since the ministry of Christ before his religion can be universal. The Millennium, even according to the wildest speculators, whatever it may mean, cannot take place previous to this consummation. Then the world must lay a thousand years longer at least, after all the kingdoms of the world have become the kingdom of Christ. And if these modern prophets will be true to their own principles of interpretation, and make a day stand for a year, the thousand years of the Millennium must represent three hundred and sixty-five millions of years, which are to elapse after the whole world becomes Christian, before it is ultimately destroyed.'

Saxton Peirce & Co. have received from the Harpers, 'A Narrative of the Texan Santa Fee Expedition, comprising a Description of a Tour through Texas, the capture of the Texans' &c., by George Wilkins Kendall, in 2 vols. 12mo. with Illustrations and a Map. These volumes contain the materials which are thought either in fiction or in history to constitute the greatest interest of a narrative. The author is writing his own experience amid wild and striving scenes. The capture of the expedition to which he belonged is the main incident in the narrative; this is preceeded by such information as a reader would naturally ask, and is followed by an account of the sufferings of the captives. Of course, we cannot judge of the accuracy of the narrative, but know of no reason to distrust it. The volumes are issued at a time when, from the interest attached to the scene they describe, they will be likely to find many readers.

The same Agents have received from the Harpers the second number of their new Pictorial Bible. Such has been the demand for this splendid work that the Publishers have been obliged to print several thousand additional copies of the first number, and have thus deferred its continuation. We hope for the sake of the multitude of subscribers to it, that it is not to be extended in its publication over such a great interval of time as would be necessary to complete it, if there is to be but one number in two months. Would be it not be wiser for the Publishers to issue two numbers at once!

We are happy to announce that the Third Volume of Livermore's Commentary on the New Testament, which will expound the Book of the Acts of the Apostles, with very copious Notes, is nearly stereotyped, and will appear in a few weeks. It will contain a Map illustrating the Apostolic journeys.

Also in press, Memoirs of the Rev. Noah Worcester, D. D., by the Rev. Henry Ware, Jr. D. D., with a Preface, Notes, and a concluding chapter by Samuel Worcester. This is the last literary labor which employed the pen of the late Dr. Ware.

Our neighbor of the 'Christian Watchman' publishes the Framingham Letter in his paper of last week, and makes some comments on Mr. Barry's Sermon, of the spirit and character of which comments, our readers may judge by the following sentence at the close:

'For ourselves we do not recollect the appearance of a purer specimen of party cant and low sectarian cunning, for many a day, and we pity the professed minister and the people who are obliged to resort to such an expedient to work on popular sympathy.'

The writer thinks that 'the leading Unitarian newspaper,' has made a great and unnecessary ado about this Framingham affair, and can't conceive why we should be so much disturbed from our 'quiescent' state. Our neighbor, we think, is under some misapprehension in regard to his state of mind and our's. Judging from the notices in the two papers, he is evidently more disturbed than we are; which may be explained, we suppose, upon the obvious principle, that the faults and mistakes of our friends necessarily give us more pain, than the success of our opponents gives us pleasure. He may talk about 'party cant and sectarian cunning,' as much as he pleases, but an intelligent community will perceive that if these epithets are to be applied any where in this matter, it is not to Mr. Barry or his sermon.

To the Editors of the Christian Register.

In your notice of Rev. Mr. Capen's Exposition in relation to the doings of the Hawes Place Society, and administration of the Hawes Fund, you intimate that an explanation might be expected from the other side.

The Committee of that Society have desired me to say that a statement or explanation will undoubtedly be given to the public in a short time.

Your's most respectfully

THOMPSON BAXTER.

Clerk of the H. P. Society.

TRACHOETOMY. Two successful operations have recently been performed in Baltimore, by Professor N. R. Smith, called trachoetomy. It was done for the purpose of removing from the windpipe a watermellon seed, in one case, and in the other a coffee grain. In the latter we are told, it became necessary to operate without delay to save the child's life. On this account he was compelled to perform the operation by night assisted by the light of two candles. He was eminently successful, and the patient is now perfectly well.

AMERICAN BIBLE SOCIETY. A meeting of this Society was held at Washington, on the 27th of February, Hon. John Quincy Adams presided. It was a meeting of much interest and several appropriate resolutions were adopted, having been proposed and supported by clergymen and lay gentlemen of distinction from different parts of the Union.

WESLEYAN UNIVERSITY, MIDDLETOWN. A subscription of $50,000 has been proposed which is to be funded for the benefit of this Institution. Very encouraging progress has been made, we understand, in the subscriptions. The present head of the University is Rev. Dr. Olin.

LATER FROM ENGLAND. The packet ship Liverpool, at New York, brings advices from Liverpool to the 6th ult., being two days later than those received by the Hibernia. The price of cotton remained steady at its former rates.

This vessel brings news of the death of several distinguished persons; of General Bertrand, who was lately in this country; of the Grand Duchess of Oldenburg, who was the daughter of Gustavus IV, the late King of Sweden; and of the Infanta Carlotta, at Madrid, who was sister of the King of Naples, the Queen Christina, and the Duchess of Berri.

The Irish State Trials were proceeding. Mr. O'Connel began his speech in defence on Monday the 5th.

There have been terrible gales off the coast, and a number of sad disasters are recorded. The Zeener, a Dutch Government frigate, Capt. Abrahams, was lost on a shoal in the North Sea. The loss was between £30,000 and £40,000, fully insured in London.

AFFECTING INCIDENT. A writer from Washington says of the late disastrous accident:—

The most affecting incident that I observed during the whole proceedings, occurred at the door of the vault, when the body of Com. Kennon was about to be deposited within its dark recesses. Two little sons of the deceased officer were among those who followed him to the grave, and the youngest, a child of eight or ten years of age, clung to the coffin, in the bitterness of his anguish, until it was found necessary to withhold him by force. To his almost infantile perception this was probably the first complete realization of the irrevocable departure of his parent. Of the awful change of death he had an instinctive but vague conception, but at this moment rushed upon his young mind the first consciousness of a parting that knows no return, of a sleep that knows no waking, and the agony of that moment was the terrific induction of his childish heart into the sorrows, the sufferings and the trials of life.

BY HIS EXCELLENCY

GEORGE N. BRIGGS,

Governor of the Commonwealth of Massachusetts:

A PROCLAMATION

FOR A DAY OF PUBLIC

FASTING, HUMILIATION AND PRAYER.

The observance of days of Public Fasting and Prayer has been sanctioned by our ancestors, from the earliest history of our Commonwealth.

Such a practice becomes dependent and sinful beings. Impressed with its fitness and importance, I do, with the advice and consent of the Council, appoint THURSDAY, THE FOURTH DAY OF APRIL NEXT, to be observed by the good people of this Commonwealth, as a day of FASTING, HUMILIATION, AND PRAYER. I call upon all classes, and earnestly invite them, to abstain from their usual avocation, and from the indulgence in recreations and amusements, during the day. And I respectfully request the Ministers of the Gospel, and the people of the various religious denominations to which they belong, to meet in their several places of Public Worship, and sincerely devote themselves to the solemn and appropriate duties of such an occasion.

Let us with one accord humbly approach the Supreme Ruler and Judge of heaven and earth, and whilst, with contrition of soul, we acknowledge and confess our past sins and ingratitude, and implore their forgiveness through the merits of our Lord and Savior Jesus Christ, devoutly supplicate His merciful regard for the future.

Let us pray to Him, that He would have compassion upon our infirmities, and deal kindly with us, as he did with our fathers in days that are past; that we may be so guided by the Holy Spirit, that 'taking heed to our ways, we may apply our hearts unto wisdom; that he would give us peace, and health, and preserve to us our precious institutions, and impart to us understanding, from time to time, to make such improvements as may be best for us; that He would give us success and prosperity in all the branches of industry and business, in which we are honestly engaged, upon the land and upon the sea; that wealth, and learning, and talents, may be properly directed; that labor may receive its just reward, and the poor, the widow, and the fatherless be remembered and visited in mercy; that a love of justice, moderation, and order, may pervade the hearts of our citizens; that Christians of all denominations may possess, in an eminent degree, the Spirit of the Divine Master whose name they bear, and exhibit its fruits, in works of honesty, charity, brotherly kindness, and good will; that all the efforts which are making to extend the cause of human freedom, of virtue, and of temperance, to disseminate amongst the whole family of man the peaceful doctrines of the Gospel of the Son of God, may meet the approbation, and receive the favor, of our Father in Heaven.

Let us invoke the blessing of God upon the people of all the States of this Great Union, and pray that He would give them a spirit of Christian Patriotism and Forbearance, and inspire their hearts with a respect and reverence for the Constitution made by their fathers, and under which they have so long prospered, and so direct their ways, that their best interests, honor and happiness, may be permanently promoted, by their continuing to be, FREE and UNITED STATES.

Given at the Council Chamber in Boston, this first day of March, in the year of our Lord one thousand eight hundred and forty-four, and of the Independence of the United States the sixty-eighth.

GEORGE N. BRIGGS.

By his Excellency the Governor, with the advice and consent of the Council.

JOHN G. PALFREY, Secretary

God save the Commonwealth of Massachusetts!

HONORABLE MUNIFICENCE. The Mercantile Library Association (an institution every way worthy to be the object of such liberality) has received a noble benefaction of one thousand dollars, contributed in sums of one hundred dollars each, by the gentlemen whose names follow, viz: Nathan Appleton, Abbot Lawrence, William Sturgis, William Appleton, Robert G. Shaw; John P. Cushing, John Bryant, William Lawrence, David Sears, Amos Lawrence.

It gives us pleasure to record such an instance of the devotion of wealth to promote the objects of an Association, so admirably adapted to encourage and promote literary taste, useful knowledge, rational entertainment, and the virtues and refinements which adorn society. It is due to the liberality of an individual to add, that this gift is the result of the application of the Hon. William Sturgis, to each of the other gentlemen, whose names appear as subscribers. "The liberal heart deviseth liberal things." The man is happy, who has superfluous wealth to appropriate to the embellishment of literary, humane and social institutions; and still happier is he, who has the disposition so to diffuse that superfluity, that instead of its being "the root of all evil," it may become the source of improvement and blessing.

Riches alone are of uncertain date,
And on short-lived man long cannot wait:
The Virtuous make of them the best,
And put them out to fame for interest;
With a frail good they wisely buy
The solid purchase of eternity.

FRENCH HUSBANDS WITH ENGLISH WIVES. It is a curious fact, that notwithstanding the strong prejudices which the French entertain towards England and the English, the French gentlemen give a decided preference to English ladies, whom they mean to marry. An Englishman visiting Paris is surprised at the number of English ladies with French husbands, whom he meets with in society. If an English lady, of passable appearance, remains long unmarried in Paris, the presumption is that the fault is her own. It is worthy of remark, on the other hand, that an English gentleman, resident in Paris, very rarely marries a French lady.

AN EXTRAORDINARY GLUE. It is stated that a new kind of glue has been invented in England, of such extraordinary tenacity and insolubility that it is to be employed in the building of ships, in such a manner, we should infer from the description as to supersede the use of bolts and other fastenings. Timbers connected by this glue cannot be separated again in the same place. It is to be employed for naval purposes in England, and is said to be admirably adapted for all wood fastenings where a great strain is to be resisted.

SINGULAR COINCIDENCE. It is said that the blow which killed the late Secretary of State broke the crystal of his watch, and stuck the point of the minute hand into the face. Thus it still remains, and perhaps will for ever, marking the precise time of the explosition on board the Princeton—FOURTEEN MINUTES AND THREE QUARTERS PAST FOUR O'CLOCK.

'FOR LIFE IS BUT AN HOUR.' The following couplet was recited by the late lamented Upshur just before his death, to a friend who had lost the partner of his bosom:

'An hour—but an hour—ere *thine*, was *her* long flight,
'*For life is but an hour*—prepare THOU to ascend!'

CHILDREN. A popular writer contends that one-fifth of all the children born, die before they attain one year and significantly asks if a farmer was to lose one-fifth of his cattle, would he not ascertain the cause and apply the remedy? Children are over-fed, over-clothed, take too little exercise in the air, and these are the causes of mortality among them. We agree with the writer who recommends mothers to study Combe and Brigham instead of Bulwer and Boz.

THE OREGON TERRITORY. Bulls from the Holy See have been received by the Bishop of Quebec, erecting into an apostolic curacy the whole territory beyond the Rocky Mountains lying North of California, and appointing M. Francois-Norbert Blanchet, Apostolic Vicar, with the title of Bishop of Philadelphia *cum partibus infidelium*, one of the most ancient sees established in Asia Minor by the Apostle St. John.

DIPLOMACY IN CHINA. The Commercial Advertiser of Saturday evening contains a long and minute account of the visit of Mr. Forbes, our Consul at Pekin, to Keying the Chinese Commissioner, in obedience to instructions from the late acting Secretary of State, Mr. Legare, respecting the visit of Mr. Cushing upon his arrival in China, to Pekin. The proposition was received by Keying with evident disquiet, although he very politely undertook to transmit it to the Emperor and send Mr Forbes an early answer. Mr. Forbes and his party were received by Keying with the utmost cordiality, and treated with the greatest consideration—the Imperial Commissioner being profuse in his expressions of regard and friendship for the United States, which he said were also entertained by the Emperor.

The Cunard line of British steamers have made very large profits the year past. Their receipts have exceeded 900,000, which, it is thought, has left them a clear income of between $200,000 and $300,000.

LEGISLATIVE.

SATURDAY, March 9.

IN SENATE. Mr. Park, from the joint special committee on remonstrance of James Dyer and others preferring charges against Samuel D. Parker, District Attorney for Suffolk, submitted a report granting leave to remonstrants to withdraw.

The report states that the remonstrants failed entirely to substantiate the charges preferred against Mr. Parker, or to raise a doubt in the minds of the committee as to the competence and fitness of Mr. P. for the station he fills, or as to his indefatigable industry in the discharge of his duties. The report also states that the counsel of the remonstrants virtually abandoned the case at the close of the investigation. The rules were suspended, and the report was unanimously accepted by the Senate.

IN THE HOUSE. On motion of Mr. Stone of Beverly, the Committee on Education was directed to inquire into the expediency of so amending the resolve of March 7, 1843, relating to school libraries, as to enable schools in cities and towns not districted, to receive $15 for every sixty children between the ages of 4 and 6 years, whenever they shall give evidence of having raised a corresponding sum, without being obliged to wait until the whole amount for *all* the schools in said city or town shall have been raised and appropriated.

MONDAY, March 11.

IN SENATE. Mr. Kittredge of Essex, moved a reconsideration of the vote whereby the Senate, on Saturday, postponed indefinitely the bill concerning merchants and factors, which motion was advocated by Messrs. Adams, Strong, Hathaway, and Kittredge, and opposed by Mr. Dodge, and finally carried, and then the bill was recommitted.

A communication was received from His Excellency the Governor, by the Secretary of the Commonwealth, transmitting certain resolves of the Legislature of Mississippi, concerning the annexation of Texas.

The order from the House, in relation to the "21st rule" of Congress, was concurred in, and Messrs. H. W. Cushman, Copeland, and Wilson, were joined.

IN THE HOUSE. The following reports were made:—Bills increasing the salary of the Sergeant-at-Arms to $1000 per annum; incorporating the South Boston Lyceum; incorporating the Village Hall Association of Roxbury; and Resolves, allowing David S. Greenough to sell real estate; authorizing the Treasurer to borrow money in anticipation of the sale of scrip.

The bills to reduce the capital stock of the Warren Bank, in Danvers—incorporating the Eagle Cotton Gin Manufacturing Co.—incorporating the Stoughton Branch Railroad Co. making further provision for the observance of the Lord's day—and incorporating the Mutual Relief Society of St. Mary's in Charlestown, among others, were passed to a third reading.

The bills to establish the Fall River Branch Railroad Co.; relating to the registry and returns of births, marriages and deaths; to repeal the act incorporating the Truro Fire and Marine Insurance Co.; incorporating the Seaman's Widow and Orphan Association; incorporating the Davisville Manufacturing Co.; relating to Masters in Chancery; giving further time to the Amherst Bank to close its concerns; incorporating the Episcopal City Mission; incorporating the Baldwin Co.; and increasing the capital stock of the Merchants' Bank, Boston, were passed to be engrossed.

The bills incorporating the Salisbury and East Kingsbury Railroad Company, the Salisbury Branch Railroad Company, and the Boston Female Asylum, among others, were likewise passed to a third reading.

The bill to incorporate the Winchendon, Keene, and Bellows Falls Railroad Company, the question being on a third reading, was taken up and discussed, when the bill was indefinitely postponed by a vote of 102 yeas to 57 nays.

TUESDAY, March 12.

IN SENATE. The bill concerning the election of directors of the Western Railroad, was refused a third reading by a vote of 15 to 8.

The bill for the relief of insolvent law debtors, having been taken up, various amendments were made, which with the bill were debated at great length by a large number of Senators, when the bill as amended, was recommitted, with given instructions.

IN THE HOUSE. On motion of Mr. Page of New Bedford, the orders of the day were taken up, and the bill restoring the salaries of the justices of the court of common pleas was considered, the question being on an indefinite postponement, which, after a few remarks by Mr. Codman of Boston, was taken by yeas and nays, as previously ordered, and decided as follows:—yeas 217, nays 56.

The bills to incorporate the Neptune Mutual Insurance Company; the Tremont Insurance Company; the Washington Mutual Insurance Company; the Cordis Company; the Traders' Mutual Insurance Company; concerning frauds in the conveyance of real estate, were passed to a third reading.

Bills passed to be engrossed. To establish the Village Hall Association in Roxbury; to incorporate the South Boston Lyceum; to reduce the capital stock of the Warren Bank; to incorporate the Eagle Cotton Gin Manufacturing Company; to incorporate the Stoughton Branch Railroad Company; making further provisions for the observance of the Lord's Day; concerning the Eastern Railroad Company, concerning alimony; establishing the Salisbury Branch Railroad Company; incorporating the Boston Female Asylum; concerning the organization of the House of Representatives; for the preservation of the grouse or heath hen; and in addition to the several acts concerning the militia.

WEDNESDAY, March 13.

IN SENATE. On petition of Benj. Rich and others, reported a resolve, authorizing his excellency the Governor to appoint an agent in Charleston, S. C., and in New Orleans, to prevent as far as possible the imprisonment of colored citizens of Massachusetts in the States where these cities are located, &c.

The committee on judiciary reported amendments to the bill for the relief of insolvent debtors, which was acted on. Mr. Strong moved to strike out the 11th section, which provides that no debtor shall be entitled to the benefit of the act on his own petition.

IN THE HOUSE. Mr. Wakefield of Oakham obtained leave to present a bill for the repeal of the 87th chapter of act of 1843, which exempts persons over seventy years of age from the payment of poll tax. Referred to Committee on Finance.

On motion of Mr. Raymond of Medford, the report of the committee relating to a lien law for the benefit of shipwrights, was taken up, and recommitted to a special committee.

The bills relating to the registry of deeds; preventing frauds in the conveyance of real estate; incorporating the Neptune Mutual Insurance Co.; the Tremont Insurance Co.; the Washington Mutual Insurance Co.; the Cordis Co.; the Traders' Mutual Insurance.; the Franklin Mutual Insurance Co.; the Tremont Mutual Insurance Co.; the United States Mutual Insurance Co.; and the American Mutual Insurance Co.; with the resolves in favor of the town of Mount Washington; and relating to repairs at the State Prison—were passed to be engrossed.

NEW RAILROAD MOVEMENT. At a meeting of a number of friends of internal improvements, held at the United States Hotel, Boston, Feb. 22, 1844, a committee was appointed to take into consideration the subject of building a railroad from New Haven to New York city, thereby completing the line of railroad on the main land from Portland to Washington city; and to collect statistics, and report at a future meeting, as to charters, income, cost of the road &c.

CHEAP TTAVELLING. For a cabin passage from Cincinnati to New Orleans, a distance of 1600 miles, only ten dollars is charged. This includes board—and at tables as well and profusely filled, as can be found at any hotel in the country, and in as splendid boats as can be found afloat.

LIME spots on woollen clothes, may be completely removed by strong vinegar. The vinegar effectually neutralises the lime, but does not general.y affect the color of the cloth. Dark cloth, the color of which has been completely destroyed in spots six inches square, has thus had its original color completely restored.

☞ NOTICE. The Pastor of the Unitarian Congregational Society in Vernon, N. Y., wishes to establish a Library for the use of his Congregation. If any of his friends in New England, or of the friends of our cause in general can spare for this purpose books of a permanent value, or of general interest, of a doctrinal, practical or miscellaneous character, (such as would be of service to strong, reflecting minds, or would interest and benefit the young,) they may be assured of their being thankfully received, and improved to a good purpose. A small beginning has already been made and the Congregation have subscribed for our principal periodicals, but we have not at present the means of obtaining such a collection as we need. Donations may be sent to the Office of the Am. U. A., 134 Washington st. 3t mh9

☞ BOOKS WANTED. The Unitarians of Hartford, Ct. have formed themselves into an Association, Auxiliary to the American Unitarian Association, and besides receiving the Tracts of that Association they are making an effort to collect books for a Library, which is intended, by-and-by, for a Parish Library.—It is to be composed of books on moral and religious subjects, and particularly of such as are explanatory of our views of religion.

Any person having books suitable for such a Library, which they may feel disposed to bestow upon this worthy object, are requested to leave them at the office of the A. U. A., 134 Washington street. mh2

MARRIAGES.

In this city, 7th inst, by Rev J. T. Sargent, Mr Wm Upham to Miss Philena Lee.

In Somerville, 7th inst, Mr John Sanborn to Miss Mary E. Bradbury, both of S.

In Warwick, Sunday morning, 3d inst, in the Unitarian Church, by Rev Mr Smith, Mr Wm D. Hastings to Miss Hannah D. Bowman, both of W.

DEATHS.

In this city, 11th inst, Miss Maria L. Canterbury, 27.

11th inst, James S. Albree, 16 yrs 5 mos.

12th inst, Mrs Catharine F., wife of Mr Ebenezer Clough, in the 72d year of her age.

In Charlestown, 13th inst, Lewis J., son of John Conn, 4½ years.

10th inst, of typhus fever, Mr Edward Winslow, Jr, 33.

In Waltham, 4th inst, Mrs Mary S., wife of James F. Baldwin, and daughter of Nahum Hardy, Esq, 35.

In Watertown, Jan 27, Miss Lydia Whitney, 62.

In Cambridgeport, 10th inst, Julia Ann, daughter of the late Josiah Manson, Esq. 16.

In West Cambridge, 9th inst, Jonathan Frost, 69.

In Southbridge, 9th inst, Mr J. Hamilton Parker, 38.

In Sterling, 8th inst, Mrs Harriet M. Sandicky, 28.

In Saco, 8th inst, Miss Elizabeth M., eldest daughter of Seth S. Fairfield, Esq, 18 yrs 9 mos.

In Lyme, NH., 7th inst, Rev Huntington Porter, of Rye, 89, for a long period an exemplary and faithful Christian minister of that town. He was a son of Rev John Porter of North Bridgewater, and brother of the late Rev Dr Eliphalet Porter of Roxbury.

SCHOOL IN WORCESTER. MISS LUCRETIA BANCROFT will open a Boarding School for Young Ladies, on the second MONDAY in April next, in Worcester. Instruction will be given in the Latin, French, Spanish, and Italian Languages, and in all the usual branches of a good English Education.

The terms for Board, Washing and Tuition, in the above named branches, are $200 per annum. Music will form an additional charge.

The number of pupils will be limited, so that each one may be under the immediate care of Miss Bancroft, as she wishes to combine the advantages of maternal and school discipline in her establishment. Her best efforts will be devoted to the improvement of her pupils, and she trusts that her experience as a Teacher, will recommend her to the favorable consideration of the public.

For evidences of her character and qualifications as a teacher, she has permission to refer to Patrick T. Jackson, Esq., Rev. Ezra S. Gannett, Rev. Alex. Young, George Bancroft, Esq., Amos Lawrence, Esq., Boston. Gov. Lincoln, Hon. Thos. Kinnicutt, John Green, M. D., Gov. Davis, Worcester. epis4t mh16

BOARDING SCHOOL at Framingham for Lads and Young Ladies. The Summer Term will commence on MONDAY, April 29th. The course of instruction will be the same as that pursued for the past three years, embracing all the branches of a thorough English and Classical education, also Music and Drawing. The School is a private Academy, limited as to its numbers, having the best of accommodations both in the School-room and family, occupying the constant and undivided attention of its Teacher and affording the highest advantages to its pupils.

TERMS—Tuition, board and washing, $45,00 per Term of fifteen weeks. Music, $13,00 per quarter. Drawing, $5.00.

References—Hon. Geo. Morey, Rev. Henry Giles, Dr. A. B. Wheeler, Henry H. Fuller, Esq., Boston, Hon. Josiah Adams, Rev. Wm. Barry, and Wm. H. Knight, J. S. Wheeler, Esqrs. Framingham.

mh16 3mis JAMES W. BROWN.

MILTON ACADEMY. The Academical year at this Institution is divided into Four Terms, of eleven weeks each; commencing on the second Tuesday in September, the first Tuesday in December, and the last Tuesdays in February and May respectively.

Scholars are received at the beginning and middle of each Term; but in no case for less than a Term.—Thorough and systematic instruction, kind and parental but firm discipline, together with a constant watchfulness over the morals and habits of the pupils, form the distinguishing features of this Institution. Peculiar privileges will be enjoyed by those wishing to fit themselves for teaching.

A superior and extensive Philosophical Apparatus has lately been purchased for the Academy, in connection with which lectures will be given before the School from week to week.

Board can be obtained in good private families on reasonable terms, and a small number can be received into the family of the principal.

TERMS—Tuition in advance. Languages $7,00; English $5,00.

E. I. MARSH, Principal.

Milton, March 16, 1844.

NORTHFIELD ACADEMY. This institution is located in Northfield, Franklin Co., Mass., one of the pleasantest villages on the banks of the Connecticut.

The Spring Term will commence on WEDNESDAY, March 27th, and continue eleven weeks.

Thorough instruction will be given by the subscriber an experienced Teacher, in all the branches usually taught in Academies.

TUITION $3,00—HIGHER BRANCHES $5,00.

References—Mass.. Amos Lawrence, Caleb E. Farley, Boston; Hon. Robert Cross, J. G. Whittier, Amesbury; Rev. Bailey Loring, North Andover; Rev. Henry A. Miles, Lowell. New Hampshire, Daniel Adams, M. D., Mt. Vernon; Prof. Chas. B. Hoddock, Hanover. N. York, Prof. N. Cleveland.

mh16 3tis

AT WHOLESALE.

WOOLLEN, Worsted, Merino, Cotton and Linen Knitting Yarn; Cotton and Linen Threads, all kinds; Taylor's, Coat's and Findlay's white, and Gearey's colored Spool Cotton; Sewing and Saddler's Silk and Twist; Superior Rose and Brown Windsor Soap; R. Hemings & Son's best drilled eyed Needles and Knitting Pins; Warren's Needles; Pearl, Bone, Metal, Lasting, and Glass Buttons; Am. Ginghams & Checks; Furniture, Carpet, Stay, Quality and Coat Bindings; Lucn and Cotton Tapes and Bobbins; Brown & Bleached Sheeting and Shirtings; Ticking, Summer Stuffs; Woollen & Cotton Frocking; Linen, Lawns, Damasks; Table Cloths, a great variety; Furniture and Stripe Dimoty, Cambrics and Muslins, all kinds; Satin, Lustring and Velvet Ribbons! Gimp and Fringes; White Cotton Curtain Fringes; Curtain Cords and Tassels; Hosiery, Gloves and Mitts of every description.

With a great variety of small wares, not enumerated, but wanted in every family. Merchants from the the country will save time and money by giving us an early call. As our object is *sure* profits, we offer our stock at very low prices, for cash.

SHOREY & UO.,

mh16 3m 191 Washington st.

THE Proprietors of the QUINCY HALL CLOTHING ESTABLISHMENT, over the New Market Boston, respectfully invite the attention of the readers of this paper to one of the largest assortments of CLOTHS, CASSIMERES, VESTINGS, and READY MADE CLOTHING ever offered for sale in this city, by the package, piece or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices. Purchasers from the South and West, and the public generally, are requested to call and examine our Stock—every article appertaining to a gentleman's wardrobe can be found at this establishment at prices that must please. Obliging Salesmen, experienced and faithful cutters and workmen are always employed.

TERMS CASH, and no deduction from prices.

mh16 3m JOHN SIMMONS & CO.

CHEAPER AND CHEAPER! SAXTON, PEIRCE & Co., 133½ Washington street, have received and will sell wholesale and retail,

D'Aubigne's Reformation, with Notes, 50 cents.

Kendall's Santa Fe Expedition, 2 vols.

The Water Cure. Hydropathy, or the Water Cure, its principles, modes of treatment, &c. illustrated with many cases, by I. Shaw, MD.

Napier—History of the war in the Peninsula and in the south of France, to be published in 9 parts, each 25 cents.

Cheever's Lectures on Hierachial Despotism, three lectures, each 12½ cents.

Bunyan, Cheever's Lectures on the Life and Times of Bunyan, publishing in parts, three now out, each 25 cents.

Travels in the California and Scenes in the Pacific Ocean, by J. H. Farnham, 4 parts each, 25 cents.

Sartos Resartus, by Thomas Carlyle, 12½ cents.

Washingtonian Harp, a collection of original Songs, adapted to familiar airs, designed for the use of Washingtonian Temperance Societies, 7th edition, 12½ cts.

Junkin on the Prophecies, 1,25.

Gunn's Domestic Medicine, or poor man's friend in the hour of affliction, pain and sickness. This book points out in plain language, free from Doctor's terms, the diseases of men, women and children. It also contains descriptions of the medicinal Roots and Herbs of the United States, 2d edition revised, enlarged and improved.

Pictorial Bible, the cheapest Bible ever published, 1 vol and 2 vol.

LITERARY ADVERTISER. Saxton, Peirce & Co. have just issued the third number of their Literary Advertiser, comprising a complete list of Standard Works, in all branches of Literature, Periodical, &c. which may be had gratis, on application. It will also be sent by mail to any person desiring it.

☞ Orders for any Book or Periodical published, will be attended to with the utmost despatch by addressing SAXTON, PEIRCE & CO.,

mh16 133½ Washington st., Boston.

SUNDAY SCHOOL BOOK DEPOSITORY.—WM. CROSBY has on hand a large assortment of Books suitable for Sunday School Libraries, to which he is constantly making additions. As he pays particular attention to this branch of his business, he feels confident of giving satisfaction to those who may favor him with their orders.

Books will in all cases be sent for examination, and those found to be unsuitable can be returned.

A list of those recently published will be given in a future paper. 118 Washington st.

mh16

SCHOOL AND CLASSICAL BOOKS. Follen's German Reader; Follen's German Grammar; Folcom's Livy; Trimmer's Natural History, with 200 engravings; Poetry for Home and School; Wilkins's Astronomy; Perry's Spelling Book, improved by Israel Algier.

Published by S. G. SIMPKINS,

mh16 21 Tremont Row.

NEW VOL. SPARKS'S AMERICAN BIOGRAPHY. This day published, the first volume of a new series of Sparks's American Biography, containing the Life of La Salle, by Jared Sparks, and the Life of Patrick Henry, by A. H. Everett. This day received by W. CROSBY, 118 Washington st.

mh16

KENDALL'S SANTA FE EXPEDITION.—Narrative of the Texan Santa Fe Expedition, comprising a description of a Tour through Texas and across the great Southwestern Praries, with an account of the sufferings from want of food, &c., and final capture of the Texans, with illustrations and Maps, by George Wilkins Kendall, 2 vols 8vo. Just received by W. CROSBY, 118 Washington st.

mh16

PAPER HANGINGS. WM. P. WHITE & CO., Manufacturers of Paper Hangings, at Newark, N. J., would respectfully inform the trade and others that they are constantly supplying their Agents in Boston with a full stock of new patterns of Paper Hangings and Borders fully equal to the French, which will be sold at very low prices. The trade, builders and others, purchasers of Papers, will do well to examine their stock before buying.

SAML. B. PIERCE & CO., Agents,

mh9 3m 51 and 53 Broad st., Boston.

DR. DEWEY ON AMERICAN MORALS AND MANNERS. On American Morals and Manners, by Orville Dewey, D.D., 12½ cents. Just published by WM. CROSBY, 118 Washington st. mh9

MR. STETSON'S SERMON. The Principle of Reform, a Sermon preached at the Ordination of John Pierpont, Jr., Oct 11, 1843, by Caleb Stetson.

The Keys of the Kingdom of Heaven—a Sermon on the True Church of Christ, by R. C. Waterston; just published, for sale by W. CROSBY, 118 Washington st. mh9

DR. CARPENTER'S HARMONY OF THE GOSPELS. An Apostolical Harmony of the Gospels, founded upon the most ancient opinion respecting the duration of our Savior's Ministry and exhibiting the succession of events in close accordance with the order of the two Apostolical Evangelists, with dissertations, notes and maps, by Lant Carpenter, L. L.D., 8vo, London. Fresh supply just received by W. CROSBY, 118 Washington st. mh9

MURDOCK'S GERMAN PHILOSOPHY.—Sketches of Modern Philosophy, especially among the Germans, by James Murdock, DD. Fresh supply just received by W. CROSBY, 118 Washington st.

mh9

RELIGIOUS WORKS recently published and for sale by SAXTON, PEIRCE & CO., 133½ Washington street.

The Little Stone and Great Image, or Lecture on the Prophecies, symbolized in Nebuchadnezzar's Vision of

POETRY.

☞ Mrs. M. T. Chandler is the contributor of the following "Thoughts" to the Knickerbocker:—

It cannot be that earth was given for our abiding place,
Or that for nought, we're darkly doomed the storms of life to face—
It cannot be our being's cast from 'neath the ocean wave
Of vast eternity, to sink *again* within its yawning grave—
Else tell me why th' aspiring thoughts, the glorious hopes of man,
Which spring up from his 'heart of hearts' brook not earth's narrow span.
Oh, tell me why, unsatisfied, forever here they roam,
And seem to claim, in higher spheres, a refuge and a home.

Why is it that the rainbow, and the tints of evening clouds
Dispel the mist, in which the world our spirits still enshrouds—
The chord they strike! oh, tell me, it cannot be of earth,
The golden heart string that they touch, is not of mortal birth.
The very buds and blossoms, and the balmy summer air
Awake in us vague shadows of things still more bright and fair—
'Tis almost like remembrance—oh, would that I could tell
The meaning of that hidden charm, my spirit knows

[illegible] a sigh
[illegible] my dreamy
[illegible] seek to
trace
The hidden spell's dark origin that chains our feeble race;
But oh, may we not fancy—may we not sweetly think
'Tis between us and other worlds, a dim, mysterious link!
May we not hope that secret chord from God to man was given,
To shadow forth within his soul pure images of Heaven?

The very stars which pierce the vault far o'er this world of sin,
And seem to give faint visions of a Paradise within—
In all their hallowed loveliness—their vague and mystic lore,
Oh! do they not seem beck'ning to a purer, holier shore?
And tell me why the well loved eyes that here upon us beam,
Gleam radiantly o'er our path—then vanish like a dream:
My mother, oh! my mother—shall they find belief in me,
Who tell me there's no happy land where I shall meet with thee?

I *know* there is a Heaven, which is peopled not with shades,
Where the buds and flowers wither not, and the rainbow never fades,
"Where the wicked cease from troubling, and the weary are at rest,"
"Where the mourners cease from mourning," and in smiles of joy are drest:
Oh! there is gladness in the thought—'tis deep, deep joy to me
To feel that those I love so well I there again shall see—
To know that though around them now, my very heart-strings twine,
They'll be forever with me there—forever more be mine.

MISCELLANEOUS.

THE HOUSE OF MOURNING.

A FARCE.

Scene. A street at the west of London. Enter Squire Hamper and his Lady, personages rather of the rustic order, recently come up from the family seat in Hampshire.

Squire. Well, Ma'am, I hope you have had shopping enongh.

Lady. Almost. Only one more—O! there it is, over the way.

Squire. What, the one yonder! Why, it's all raven gray, picked out with black; and a hatchment over the door. What can you want at an undertaker's!

Lady. An undertaker's,!—no such thing. Look at the goods in the window.

Squire. O, shawls and gowns! A foreign haberdasher's, I suppose, and that's the French for it. Mason de Dool!

Lady. Hush! Don't expose your ignorance in the street; every body knows French at the West End. It means the house of Mourning.

Squire. What, the one mentioned in the Bible.

Lady. No—no—dear me!—no. I tell you it's a mourning establishment.

Squire. O, I understand The master's dead, and the shop's put into black for him. The last new-fangled mode, I suppose, instead of the old-fashioned one of putting up the shutters.

Lady. Nonsense! It's a shop to buy black things at.

Squire. Humph! And pray Ma'am, what do *you* want with black things? There's nobody dead belonging to us, as I know of, nor like to be.

Lady. Well: and what then? Is there any harm in just looking at their things—for I'm not going to buy. What did we come up to town for?

Squire. Why, for a bit of a holiday, and to see the sights, to be sure.

Lady. Well, and that black shop is one of them, at least, for a female. It's quite a new thing, they say, just come over from Paris; and I want to go in and pretend to cheapen something, just out of curiosity.

Squire. Yes, and pay for peeping. For in course you must buy after tumbling over their whole stock.

Lady. By no means—or only some trifle—a penny's-worth of black pins—or the like. If I did purchase a black gown, it is useful to have by one.

Squire. Yes—or a widow's cap. Perhaps, Ma'am, you're in hopes?

Lady. La, Jacob, don't be foolish! Many ladies wear black for economy, as well as for relations. But I only want to inspect—for they do say, what with foreign tastiness, and our own modern refinements, there's great improvement in mourning.

Squire. Humph—and I suppose a new-fashioned way of crying.

Lady. New fiddlesticks. It's very well known the Parisians always did out-do us in dress; and in course go into black more elegantly than we do.

Squire. No doubt, Ma'am, and fret in a vastly superior manner.

Lady. No, no. I don't say that. Grief's grief all the world over. But as regards costume, the French certainly do have a style that entitles them to set the fashion to us in such matters.

Squire. Can't say. I'm no judge.

Lady. In course not. They're women's matters, and should be left to our sex.

Squire. Well, well, come along, then!—But stop. Ask your pardon, Sir, (to a passenger,) would you oblige me with the English of that Greek or Latin, yonder, under the hatchment?

Stranger. O, certainly—'Mors Janua Vitæ'—let me see—it means, Jane, between life and death.

Squire. Thankee, Sir, thankee. I'll do as much for you when you come into our parts.—Poor Jane! So it may come, mayhap, to be a real house of mourning after all!

[The Squire and his lady cross over the road and enter the shop, where ebony chairs are placed for them by a person in a full suit of sables, very like Hamlet, minus the cloak and the hat and feathers. A young man, also in black, speaks across the counter with the solemn air and tone of a clergyman at a funeral.]

May I have the melancholy pleasure of serving you, Madam?

Lady. I wish, Sir, to look at some mourning.

Shopm. Certainly, by all means. A relict, I presume?

Lady. Yes; a widow, Sir. A poor friend of mine who has lost her husband.

Shopm. Exactly so—for a deceased partner. How deep would you choose to go, ma'am?—Do you wish to be very poignant?

Lady. Why, I suppose crape and bombazine, unless they're gone out of fashion. But you had better show me some different sorts.

Shopm. Certainly, by all means. We have a very extensive assortment, whether for family, Court, or complimentary mourning, including the last novelties from the Continent.

Lady. Yes, I should like to see them.

Shopm. Certainly. Here is one ma'am, just imported—a Widow's Silk—watered, as you perceive, to match the sentiment. It is called the 'Inconsolable;' and is very much in vogue in Paris for matrimonial bereavements.

Squire. Looks rather flimsy, though. Not likely to last long—eh, Sir?

Shopm. A little slight, Sir—rather a delicate texture. But mourning ought not to last for ever, Sir.

Squire. No it seldom does; especially the violent sorts.

Lady. La! Jacob, do hold your tongue;—what do you know about fashionable affliction? But never mind him, Sir; it's only his way.

Shopm. Certainly—by all means. As to mourning, ma'am, there has been a great deal, a very great deal indeed, this season, and several new fabrics have been introduced, to meet the demand for fashionable tribulation.

Lady. And all in the French style?

Shopm. Certainly—of course, ma'am.—They excel in the funebre. Here, for instance, is an article for the deeply afflicted. A black crape, expressly adapted to the profound style of mourning,—makes up very soinbre, and interesting.

Lady. I dare say it does, sir.

Shopm. Would you allow me, ma'am, to cut off a dress?

Squire. You had better cut me off first.

Shopm. Certainly, Sir—by all means. Or, if you would prefer a velvet—ma'am—

Lady. Is it proper, sir, to mourn in velvet?

Shopm. O quite!—certainly. Just coming in. Now, here is a very rich one—real Genoa; and a splendid black. We call it the Luxury of Woe.

Lady. Very expensive, of course!

Shopm. Only eighteen shillings a yard, and a superb quality; in short, fit for the handsomest style of domestic calamity.

Squire. Whereby, I suppose, sorrow gets more superfine as it goes upwards in life!

Shopm. Certainly—yes, sir—by all means—at least, a finer texture. The mourning of poor people is very coarse—very—quite different from that of persons of quality. Canvass to crape, sir!

Lady. To be sure it is! And as to the change of dress, sir, I suppose you have a great variety of half mourning?

Shopm. O, infinite,—the largest stock in town! Full, and half, and quarter, and half-quarter mourning, shaded off, if I may say so, like an India-ink drawing, from a grief pronounce to the slightest nuance of regret.

Lady. Then, sir, please to let me see some Half Mourning.

Shopm. Certainly. But the Gentleman opposite superintends the Intermediate Sorrow Department.

Squire. What the young fellow yonder in pepper-and-salt?

Shopm. Yes, sir; in the suit of grey—(Calls across.) Mr. Dawe, show the Neutral Tints!

[The Squire and his Lady cross the shop and take seats vis-a-vis; Mr. Dawe, who affects the pensive rather than the solemn,]

Shopm. You wish to inspect some Half Mourning, Madam?

Lady. Yes—the newest patterns.

Shopm. Precisely—in the second stage of distress. As such, Ma'am, allow me to recommend this satin—intended for grief when it has subsided,—alleviated you see, Ma'am, from a dead black to a dull lead color!

Squire. As a black horse alleviates into a grey one, after he's clipped!

Shopm. Exactly so, sir. A Parisian novelty, Ma'am. It's called 'Settled Grief,' and is very much worn by ladies of a certain age, who do not intend to embrace Hymen a second time.

Squire. Old women, mayhap, about seventy.

Shopm. Exactly so, sir,—or thereabouts.—Not but what some ladies, Ma'am, set in for sorrow much earlier; indeed, in the prime of life: and for such cases, it's very durable wear.

Lady. Yes; it feels very stout.

Shopm. But perhaps, Madame, that is too lugubre. Now here is another—not exactly black, but shot with a warmish tint, to suit a woe moderated by time. We have sold several pieces of it. That little nuance de rose in it—the French call it, a Gleam of Comfort—is very attractive.

Squire. No doubt; and would be still more taking; if so be it was violet color at once, like the mourning of the Chinese.

Shopm. Yes, sir. I believe that is the fashionable color at Pekin. Now here, Ma'am, is a sweet pretty article, quite new. A morning dress for the Funeral Promenade. The French ladies go in them to Pere la Chaise.

Squire. What's that—a chaise and pair?

Shopm. Excuse me; no, sir. By your leave it's a scene of rural interment, near Paris. A black cypress sprig, you see, Ma'am, on a stone color ground, harmonises beautifully with the monuments and epitaphs. We sold two this morning; one to Norwood, and one to Kensal Green. We consider it the happiest pattern of the season.

Squire. Yes; some people are very happy in it, no doubt.

Shopm. No doubt, sir. There's a charm in melancholy, sir. I'm fond of the pensive myself. But possibly, Madam, you would prefer something still more in the transition state, as we call it, from grave to gay. In that case I would recommend this lavender Ducape, with only just a souvenir of sorrow in it; the slightest tinge of mourning, to distinguish it from the garb of pleasure. Permit me to put aside a dress for you.

Lady. Why, no—not at present. I am not going into mourning myself; but a friend, who has just been left with a large family——

Shopm. Oh, I understand; and you desire to see an appropriate style of costume for the juvenile branches, when sorrow their young days has shaded. Of course, a milder degree of mourning than for adults. Black would be precocious. This, Ma'am, for instance—a dark pattern on gray; an interesting dress, Ma'am, for a little girl, just initiated in the vale of tears.

Squire. Poor thing!

Shopm. Precisely so, sir,—only eighteen pence a yard, ma'am; and warranted to wash. Possibly you would require the whole piece?

Lady. Why no—I must first consult the Mama. And that reminds me to look at some widow's caps.

Shopm. Very good, Ma'am. The Coiflure department is backwards—if you would have the goodness to step that way.

[The lady, followed by the squire, walks into a room, at the back of the shop; the walls are hung with black, and on each of the three sides is a looking glass, in a black frame, multiplying infinitely, the reflections of the widows' caps, displayed on stands on the central table. A show-woman in deep mourning is in attendance.]

Show. Your pleasure, Ma'am?

Lady. Widows' caps.

Squire. Humph! that's plump any how!

Show. This is the newest style, Ma'am.

Lady. Bless me! for a widow!—Isn't it rather,—you know, rather a little,—

Squire. Rather frisky in its frilligigs?

Show. Not for the mode, Ma'am. Affliction is very much modernized, and admits more gout than formerly. Some ladies indeed for their morning grief wear rather a plainer cap,—but for evening sorrow, this is not at all too ornee. French taste has introduced very considerable alleviations—for example, the sympathiser.

Squire. Where is he?

Show. This muslin ruche, Ma'am, instead of the plain band.

Lady. Yes; a very great improvement, certainly.

Show. Would you like to try it, Ma'am?

Lady. No, not at present. I am only inquiring for a friend—Pray what are those?

Show. Worked handkerchiefs, Ma'am.—Here is a lovely pattern—all done by hand. An exquisite piece of work—

Squire. Better than a noisy one!

Show. Here is another, Ma'am,—the last novelty. The Larmoyante; with a fringe of artificial tears, you perceive, in mock pearl. A sweet pretty idea, Ma'am.

Squire. But rather scrubby, I should think, for the eyes.

Show. O dear, no, sir! if you mean wiping. The wet style of grief is quite gone out; quite!

Squire. O! and a dry cry is the genteel thing. But, come, Ma'am, come, or we shall be too late for the other Exhibitions.

[The Squire and his lady leave the shop: on getting into the street, he turns round, and takes a long last look at the premises.]

Squire. Humph! And so that's a Mason de Dool. Well! if it's all the same to you, Ma'am, I'd rather die in the country, and be universally lamented, after the old fashion—for, as to London, what with the new French modes of mourning, and the 'Try Warren,' style of blacking the premises, it does seem to me that, before long, all sorrow will be sham Abram, and the House of Mourning a regular Farce!

M'LEAN ASYLUM FOR THE INSANE.

From the 26th Annual Report of Dr. L. V. Bell, Physician and Superintendent, to the Trustees of the Mass. General Hospital, it appears that the McLean Asylum had in 1843, 260 patients—133 males and 127 females. Of these, 75 males and 52 females were received during the year. There were dismissed 79 males and 47 females, and of these, 43 males and 20 females were believed by the physician to have recovered. The remainder of dismissions were made for various reasons, and in many different states of health of the patients. The number of deaths in 1843 was 18. At the close of the year, 80 males and 54 females remained in the institution. Dr. Bell states that the house has been uniformly well filled, but never crowded, and thinks that in consequence of the erection of asylums in adjacent States, no reasonable fear need be entertained that applications for admission will be rejected for want of accommodation.

Dr. Bell says:—

In commencing my eighth year in your service, I look back upon a number of patients somewhat exceeding a thousand, who have been under my care. As this forms a body of sufferers under one disease, and that removed much from common professional treatment and observation, which would seem to be sufficiently extended to justify some general deductions to be drawn, as to the value of some indications and characteristics, I will attempt a cursory and necessarily somewhat desultory view of certain points of my experience. I present it, as perhaps not without some general interest, but more especially as due to my professional brethren.

To those not informed of the plan of the institution as regards admissions, it will be necessary to premise that it receives insane patients of all and every description. They are always committed to the care of the Asylum by the voluntary action of their friends, the only question which the institution asks being, whether they are insane. From this it results that no hospital could receive its inmates with less discrimination, or with more unpromising cases. The epileptic, the demented, the paralytic, in every form of exhaustion, and complicated with every form of bodily malady, are alike welcomed as the curable forms of mania and delusion. Believing that one of the great ends of the institution as determined by its founders, was not only the recovery of the curable and the custodial comfort of the violent and troublesome, but also the relief of friends from the painful and anxious guardianship of the helpless and hopeless insane, we have never declined or avoided receiving any case, when the requisite evidences of insanity have been furnished.

The vicinity of a large city renders it easy to place under our roof many who would not, from their exhausted and nearly moribund condition, be removed to any greater distance. Hence, beside those hopelessly diseased with the chronic forms of cerebral affection, we often have placed with us as a last resource, and who merely add to our bill of mortality, cases of patients who have long refused food, until gastric inflammation is induced, those with the delirium of fever, and the like forms of malady. It has been understood that all who could be attended to no where else, were admissible to the Asylum. It is from this circumstance, as has been repeatedly intimated in the Annual Reports, that so many of the deaths occur within the first few days or weeks of residence.

There being as a general remark, no accommodations for the insane equivalent to the *private madhouses* of European countries, and happily at the present day but little reluctance on the part of friends of those in any social position, to take advantage of the liberal accommodations provided for the insane, we have also, as an offset to the circumstance of such unfavorable admissions as those alluded to, the fact that a great proportion of the cases of acute mania, are received very promptly after seizure, and an opportunity afforded for treatment under the most favorable auspices.

The patients, being received directly from their friends, are liable to be removed whenever they choose to do so. This formerly was a great and painful drawback upon the actual amount of good accomplished, for it rarely happened that a patient prematurely removed, continued to go on favorably to restoration and confirmed health, nor does a patient on being returned readily make up the lost ground—frequently indeed the progress once interrupted, never can be again resumed. Of late years, this interference of friends by prematurely removing their charge, has been scarcely felt in our results, as means of protracting the residence have otherwise been provided, in many interesting cases, where, as is almost always the case, want of funds was the impelling motive for the change.

Under all these contingents, some in favor and some against the full test of means, and doubtless subject to the fact that some patients deemed recovered, and removed by friends may have actually recovered, although only considered as improved by us, and so registered, while others considered as restored, may not have so proved, the best judgment I can form is, that six out of every ten of all discharged, including those considered unfit, those discharged with incomplete trial, and those dying prior to the event being determined, have recovered. The number of cases where there was evidence of the patient having been wholly well at a date not exceeding six months previous to admission, which have proved intractable, is very small; certainly nine-tenths of such cases have recovered.

The form of disease which has most frequently occasioned or rather preceded death, in this, as in most institutions for the insane, has been an almost universal failure of the powers of life, admitting of no place in the ordinary nosological catalogues, but which is reported as exhaustion, marasmus, debility, or under other appellations designating a failure of the vital energies without perhaps any local symptoms, presented in any of the great systems of the constitution.

The diseases of the insane, even decided and ordinarily painful inflammations, are not commonly, perhaps are rarely, manifested by the symptoms usually present in others. The diseased fancy perverts their position or their relative importance, and in cases arrived at or approaching demency or loss of mind, the altered manner, aspect, and habits, are nearly all the indications which are externally presented of even great disorganizing changes. In the form of exhaustion referred to, many of the sufferers sink much as those in extreme age; as if the lamp of life were exhausted, without the machinery being subverted. In others again, the form that it takes is the loss of all resiliency, all recuperative energy in the combat with affections not ordinarily fatal. A slight influenza, or a little gastric derangement, appears to have lost its self-limited, self-remedying character, and involves the energies of life, notwithstanding the employment of curative means.

THE FALL OF EMPIRES.

GOD IS IN HISTORY.

The ruins of kingdoms! The relics of mighty empires that were! The overthrow or decay of the master works of man is, of all objects that can enter the mind, the most afflicting. The high wrought perfections of beauty and art seem born but to perish; and *decay* is seen and felt to be an inherent law of their being. But such is the nature of man, that even while gazing upon the relics of unknown nations, which have survived all history, he forgets his own perishable nation in the spectacle of enduring greatness.

We know of no spectacle so well calculated to teach man humiliation, and convince us of the utter fragility of the proudest monuments of art, as the relics which remind us of vast populations that have passed from the earth, and empires that have crumbled into ruins. We read upon their ruins of the *past* the fate of the *present*. We feel as if all the cities of men were built on foundations beneath which the earthquake slept; and that we abide in the midst of the same doom which has already swallowed so much of the records of mortal magnificence. Under such emotions we look on all human power as foundationless, and view the proudest nations of the present as covered only with the mass of their desolation.

The Assyrian Empire was once alike the terror and wonder of the world, and Babylon was perhaps never surpassed in power and gorgeous magnificence. But where is there even a relic of Babylon now, save on the faithful pages of Holy Writ! The very place of its existence is a matter of uncertainty and dispute. Alas! that the measures of time should be doomed to oblivion; and that those who first divided the year into months, and invented the zodiac itself should take so sparingly of immortality as to be in the lapse of a few centuries confounded with the natural phenomena of mountain and valley.

Who can certainly show us the site of the Tower that was 'reared against heaven!' Who were the builders of the Pyramids that have excited so much of the astonishment of modern nations!

Where is Rome, the irresistible monarch of the east, the terror of the world? Where are the proud edifices of her glory, the fame of which has reached even to our time, in classic vividness! Alas! She too, has faded away in sins and vices. Time has swept his unsparing scythe over her glories, and shorn this prince of cities, of its towering diadems.

'Her lonely columns stand sublime,
Flinging their shadows from on high,
Like dials, which the wizard *Time*
Has raised to count his ages by.'

Throughout the range of our western wilds, down into Mexico, Yucatan, Bolivia, &c., travellers have been able to discover the most indisputable evidences of extinct races of men, highly skilled in learning and the arts, of whom we have no earthly record, save the remains of their wonderful works which time has spared for our contemplation. On the very spot where forests rise in unbroken grandeur, and seem to have been explored only by their natural inhabitants, generation after generation has stood, has lived, has warred, grown old and passed away; and not only their names, but their nation, their language, have perished, and utter oblivion has closed over their once populous abodes. Who shall unravel to us the magnificent ruins of Mexico, Yucatan, and Bolivia, over which hangs the sublimest mystery, and which seem to have been *antiquities in the days of Pharaoh?* Who were the builders of those gorgeous temples, obelisks and palaces, now the ruins of a powerful and highly cultivated people, whose national existence was probably before that of Thebes or Rome, Carthage or Athens! Alas! there is none to tell the tale; all is conjecture, and our best information concerning them is derived only from uncertain analogy.

How forcibly do these wonderful revolutions, which overturn the master works of man, and utterly dissolve his boasted knowledge, remind us that *God is in them all!* Wherever the eye is turned, to whatever quarter of the world the attention is directed, there lie the remains of more powerful, more advanced, and more highly skilled nations than ourselves, the almost obliterated records of the mighty past. How seemingly well founded was the delusion, and indeed how current even now, that the discovery of Columbus first opened the way for a cultivated people in this "new world." And yet how great reason is there for the conclusion, that while the country of Ferdinand and Isabella was yet a stranger to the cultivated arts, America teemed with power and grandeur; with cities and temples, pyramids and mounds, in comparison with which the buildings of old Spain bear not the slightest resemblance, and before which the relics of the old world are shorn of their grandeur.

All these great relics of still greater nations, should they not teach us a lesson of humiliation, confirming as they do, the truth that *God is in history*, which man cannot penetrate? If the historian tells us truly that a hundred thousand men, relieved every three months, were thirty years in erecting a single Egyptian pyramid, what conclusions may we not reasonably form of the antiquities of our own continent, which is, almost by way of derision one would suppose, styled the "*new world?*" These heaps of classic ruins which have rendered the east venerable; and those unfathionable majestic remains which have opened up a field for the philosopher in the west, are they not enough to humble the pride of the human spirit and dispel the delusion that strives to hide the nothingness of man's mightiest works? Strive no longer to avoid evidences of the power of God in smiting empires, and cutting short the records of mortal magnificence.

THE TALKING MACHINE.

I had a half hour's interview with the TALKING MACHINE this morning, and found him a more entertaining *android* than most of my wooden acquaintances—(the man who *thinks for him* being a very superior person.) I must first give you a *tableau* of the room. A German woman takes your half dollar at the door, and points you to a semi boxed up Turk, (query:—Why are all automata dressed in turbans?—a Turk seated in a kind of low pulpit, with a green shirt, a good complexion, a very fine beard, and a pearl breastpin. Out from under his shoulder issues a bunch of wooden sticks, arranged like a gamut of pump handles, and behind this, ready to play on his Turk, sits Mr. Faber, the contriver. I immediately suggested to Mr. F., by the way, that the costume and figure had better have been female, as the *bustle* would have given a well placed and ample concealment for all the machinery now diseachantingly placed outside—the performer sitting down naturally behind and playing on her like a piano.) The Turk was talking to several ladies and gentlemen when I entered, and my name beng mentioned by one of the party, he said: 'How do you do, Mr. ——!' with perfect distinctness. There was a small musical organ in the room, and one of the visiters played 'Hail Columbia!' the automaton singing the words 'like a man.' There was no slighting or slurring of dipthong or vowel, sybillate or aspirate. Duty was done by every letter with a legitimate claim to be sounded—the only fault being a strong German accent, (which of course will wear off with travel,) and a few German peculiarities, such as pronouncing *v's* like *w's*, gargling the gutturals, &c. &c.

I understood Mr. Faber to say that he was seven years contriving the utterance of the vowel *e*. Mr. F. has a head and countenance fit for a speechmaker, (maker of the gift of speech, I mean,)—a head of the finest model, and a mouth strongly marked with intelligence and feeling. He is simple, *naif*, and enthusiastic in his manners. The rude musical organ in the room was his own handiwork, and at the request of one of the ladies he sat down to it and played a beautiful waltz of his own composing. He may well be completely absorbed, as he seems to be in his androides. It says anything, in any language. It cannot cough—not being liable to bronchitis;' nor laugh—being a Turk. But it can sing, and has a sweet breath and a well governed tongue. In short, it is what would pass in the world for 'a very fine man.' Besides those whom God has made, (Boyle, the philosopher, calls the world 'an automaton of God's making,') I know of but one or two attempts before this to make a talking machine—the famous one by Van Kemdelen, and the celebrated brazen head constructed by Frior Bacon. What could be uttered by this unthinking brass has not come down to us. The *statue of Memnon* could utter musical sounds, and Maelzel's chess player could say 'echec.' A much more useful automation than any of these, Mr. Paber's included, was one invented by one of the brothers Droz; '*a child*, sitting at a desk, who dipped his pen in the ink and wrote in French whatever was dictated to him,' (the inventor of course somewhere concealed.) It struck me as a great pity, indeed, that the admirable ingenuity and perseverance of Mr. Faber should have been wasted on a superfluity, (for there is more talking than enough.) Albertus Magnus invented, with thirty years' labor, an *automaton servant*, who would open the door when any one knocked, and salute the visiter, capable of course of being made to say 'not at home,' and so saving the conscience of the domestic; and this was perhaps worth the labor. Less meritorious, again, was the *automaton fly* made of iron by Regiomontanus in the 14th century, which would make the circuit of the room with a buzz, and return to its master. Something in the Pygmalion line has been attempted within a few years by a Swiss mechanician, Maillardet, who constructed a female with a 'bosom that would heave for an hour,' once wound up. She could also play forty tunes on the piano with her fingers, and look languishly by casting her eyes down; almost enough for one woman to do! I think these are facts enough for a very pretty speculative essay on the value of such offices as may be performed by the body without the aid of brains. [N. Y. Corres. Intelligencer.

DR. S. STOCKING, SURGEON DENTIST, still continues to be consulted in all that pertains to dental surgery. The success which for the last two years has attended his treatment of that class of teeth, which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and lining membrane of the tooth, without producing the slightest pain. Its effects are more like a charm than a destructive agent, and in twenty-four hours the tooth will be in a fit condition to be filled, and made useful for many years. The proper filling for such teeth is the Hard Cement, which is also the invention of Dr. S., and is warranted not to contain mercury or any other deleterious agent whatever, neither changing its own color, or the color of the tooth; being admirably adapted to such cases, where it would be difficult to use gold.—Among the many thousand cases treated during the two past years as above described, not more than one case in a hundred has proved a failure. These are facts, in the truth of which, the public may place the most implicit confidence. Artificial teeth that never change their color, or become offensive he will set, either on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Especial attention will be given to filling teeth that have not been painful, with the purest gold. Terms—filling common sized cavities with gold, $1—for filling with cement or other filling, 50 cents to $1—setting on pivot from $1,50 to $3,50—on plate from $3 to $5—whole upper set from $25 to $75. All operations warranted. Office No. 266 Washington street, Boston, corner of Avon place.

N. B. Dr. S. deems it necessary to say that he is no travelling dentist, nor ever has been. The impression, however, has been given to the people of some of the adjoining towns, from the fact that a man by the name of Stocking, a young travelling dentist, has represented himself as Dr. Stocking, from Boston, having an office there at 266 Washington street. The reasons which have induced him to thus misrepresent himself, need no comment. It is deemed sufficient to say, that he neither belongs in Boston, or has any connection whatever with my office. o7

BOSTON ORTHOPEDIC INSTITUTION for the TREATMENT of diseases of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical; not at all calculated ever to effect a cure, and destructive to health by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, M. D., Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Grain Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Cork soled,
do Calf peg'd, sewed, high cut Shoes,
do Gaiter and Kid Dancing Pumps,
Boys' and childreus' calf and stout Boots.

Also, Boys', Misses and Children's Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. 3mis n25

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation; and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

NEW ARRANGEMENT AT THE ONE PRICE STORE, No 28 Washington street. In addition to the sale of CLOTHS, CASSIMERES, VESTINGS, and TAILORS' TRIMMINGS, may now be found a general assortment of STOCKS, SCARFS, GLOVES, HOSIERY, UNDER SHIRTS and DRAWERS, READY MADE LINEN, &c.—together with all articles usually found in a Gentleman's Furnishing Store.

At this establishment Clothing is made to order in the best and most fashionable manner—or if preferred, Garments are cut only.

Just received a lot of superior BLACK CLOTHS, CASSIMERES and DOE SKINS, some of which are German manufactura, the colors of which are warranted permanent.

SCHOOL BOOK AND STATIONERY STORE. LORENZO BURGE, No 231 Washington st., (under the Marlboro' Hotel,) Boston, offers at wholesale and retail, a general assortment of BIBLES, MISCELLANEOUS, SCHOOL and JUVENILE BOOKS, STATIONERY and ACCOUNT BOOKS.

Also, PORTFOLIOS, POCKET BOOKS, PENKNIVES, RAZORS, SCISSORS, PENCIL CASES French and American POMADE, HAIR OILS, PERFUMES, Shaving, Cream and Toilette SOAP, Hair, Cloth and Tooth BRUSHES, &c. &c.

☞ Magazines, Music, Old Books, &c. bound in any style at short notice. 6m n25

D'AUBIGNE'S REFORMATION.—New Edition. The subscribers, at the earnest solicitation of many friends, have added the Notes and References to their edition of the History of the Great Reformation, by D'Aubigne. They do not believe that any great advantage will accrue to the general reader from it, as the Notes are all translated in the body of the work, and the references are to works entirely beyond the reach of 99 out of 100 readers. They have made this addition at considerable expense, and without any increase of cost, in order to comply with numerous requests of valued friends so to do, and thus doing, defend themselves against the unceasing efforts of the publisher of the New York Edition to defame theirs.—They now present to the public an edition containing all the Notes and References printed on fine paper and in good type, 25 per cent. cheaper than the price at which the inferior New York Edition is offered.

JAMES M. CAMPBELL & CO.,
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**SAXTON, PEIRCE & CO, 133 Washington street, Boston, will supply the above *ten per cent.* less than the Philadelphia publishers, or their agents in this city, (Publishers' and Agents' price 75 cents—*our price* 67 *cents.*)

S. P. & Co., also supply *all* Campbell & Co's publications at from 10 to 20 per cent. less than their prices, or at which their agents supply them in this city.

POPULAR WORKS LATELY PUBLISHED.

Miss Bremer's New Work. A Diary; with Strife and Peace. Translated by Mary Howitt from the Swedish of Fredrika Bremer; price 12½ cents.

James's New Novel. Arabella Stuart: a Romance of English History; by the author of 'Richelieu,' 'The False Heir,' 'Forest Days,' &c.; price 12½ cents.

Mrs. Hofland's New Novel. The Unloved One: a Domestic Story; by Mrs Hofland, author of 'The Czarina, &c.; price 12½ cents.

Dickens's New Work. A Christmas Carol, in Prose; being a Ghost Story of Christmas, by Charles Dickens; price 6¼ cents.

**All orders must be addressed to SAXTON, PEIRCE & CO., 133 Washington st. f3

VALUABLE RELIGIOUS WORKS. Dr Channing's Works, 6 vols; Dr Follen's Works, 5 vols; Dr Follen's Life, 1 vol; Livermore's Commentary, 2 vols; Greenwood's Sermons, 3 vols; Greenwood's Lives of the Apostles; Milman's History of Christianity; Norton's Evidences of the Genuineness of the Gospels, 3 vols; Ware on the Christian Character; Bowring's Matins and Vespers; Burnap's Lectures on the History of Christianity; Sears's Bible Biography; Peabody's Lectures on Christian Doctrine; Martineau's Endeavors after a Christian Life; Sparks's Letters on Episcopacy; Furness', Brooks' and Farr's Prayer; Offering of Sympathy; Religious Consolations; Child in Heaven; Future Life of the Soul; Sacred Paths; Divine Life; Child in Heaven; Paraphrase on the Lord's Prayer; Waterston's Moral and Spiritual Culture; Traditions of Palestine, &c. &c.

For sale by WM. CROSBY, 118 Washington st. f17

WATERSTON'S MORAL AND SPIRITUAL CULTURE. Thoughts on Moral and Spiritual Culture, by R. C. Waterston, 2d edition.

The first edition of this work met with a rapid sale in this country, and it has been reprinted in England.

'We will venture to predict that it will soon take its place on the shelves of our Religious Libraries beside Ware on the Christian Character, Greenwood's Lives of the Apostles, and other works to which we might refer as standard publications.' [N. Am. Review.

'The Lecture on the best means of exerting a Moral and Spiritual Influence in Schools, no teacher, male and female, possessed of any of the germs of improvement, can read without benefit.' [Hon Horace Mann.

This work will be found to be particularly valuable to the Sunday School Teacher and all others who are engaged in the instruction of youth. A liberal discount will be made where a number of copies are taken.

WM. CROSBY, Publisher,
f3 118 Washington st.

NORTON on the genuineness of the Gospels, vols 2d and 3d. Just published; for sale at SIMPKINS'S, 21 Tremont Row. j13

MRS. ELLIS'S MOTHERS OF ENGLAND; also, a fresh supply of the Wives, Women and Daughters of England, The Poetry of Life, Pictures of Private Life, &c., 25 cents each. Just received by W. CROSBY, 118 Washington st. j20

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be re opened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq. s9 4t JOS. HALE ABBOT.

TRUMBULL'S REMINISCENCES OF HIS OWN TIMES, from 1756 to 1841. For sale at SIMPKINS'S, No 21 Tremont Row. n25

A PRESENT from a Pastor to his Young Parishioners, in ten discourses, urging upon them an early and earnest attention to Religion, by James Flint, D. D. of Salem. This day published by W. CROSBY, 118 Washington street. j13

RECOLLECTIONS OF JOTHAM ANDERSON.—This interesting little work, by the late Rev Dr Ware, Jr., is for sale at the Christian Register Office, neatly bound in half morocco; price $3 per dozen, 31 cents retail. o21

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-